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CONTENTS

THE CATHOLIC CHILD IN THE PUBLIC SCHOOL 561
The Rev. WILLIAM A. SCULLEN, D.D., J.C.D., Cleveland, Ohio.

WHO INTRODUCED THE FORTY HOURS' DEVOTION INTO THE UNITED STATES? 573
The Rev. JOHN M. BEIERSCHMIDT, C.SS.R., New York City.

AMERICAN CATHOLIC WORLD WAR RECORDS 581
DANIEL J. RYAN, N.C.W.C. Bureau of Historical Records.

THE UNKNOWN VIRTUE 592
The Rev. JOHN R. MacDONALD, Georgeville, N.S., Canada.

EUCHARISTIC CONFERENCES 600
The Rev. JOHN A. ELBERT, S.M., Dayton, Ohio.

DIOCESAN OR REGIONAL SEMINARIES 611
The Right Rev. Monsignor JOHN P. FISHER, Little Rock, Arkansas.

MARYKNOLL MISSION LETTERS. Chinese Psychology 613
The Right Rev. JAMES E. WALSH, M.M., Kongmoon Mission, South China.

INDIRECT AID TO SCRUPULOUS PERSONS 619
The Rev. JOSEPH G. KEMPF, Ph.D., Montgomery, Indiana.

THE NEW MASS OF THE FEAST OF THE SACRED HEART 623

PRIESTLY TACT AND SALESMANSHIP 625
The Rev. HENRY D. BUCHANAN, Las Cruces, New Mexico.

MEETING RELIGIOUS INTOLERANCE IN RURAL DISTRICTS 631
The Rev. P. BONIFACE, O.S.B., Munday, Texas.

"NE ABSORBEAT EAS TARTARUS" 634
The Rev. JOSEPH H. WELS, S.J., Prairie du Chien, Wisconsin.

Contents Continued on Inside

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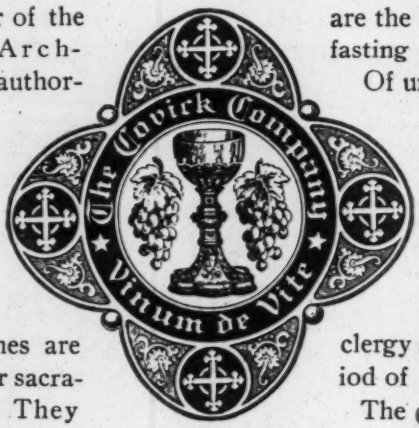

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THE ECCLESIASTICAL REVIEW

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THE CATHOLIC CHILD IN THE PUBLIC SCHOOL.

THE work to which every minister of Christ is commissioned, from the young levite just ordained to the great White Shepherd of the Church Catholic, Bishop, Priest and Pope, "Until the consummation of the world", has been and ever will be the same, the salvation of souls. "Go forth and teach all nations." "Behold I am with you all days, even to the consummation of the world." Upon each minister of Christ rests in varying degree the sacred duty of fulfilling the divine command. This is the sole reason of his position in the hierarchy, this the criterion by which he will be judged here and hereafter. "Let a man so account of us as of the ministers of Christ and dispensers of the mysteries of God."

With Christ's commission "To teach all nations" ever before us, its universality clearly in mind, the object of this article is to ask what are we going to do about the Catholic child in the public school. Religious education is not the peculiar prerogative of the parish school child, but is the baptismal right of the Catholic child in the public school, just as in another sense salvation was not limited to the Jew but extended to the Gentile as well.

Some facts and findings of one who has had seven years of experience with the Catholic child of the public school will be given and the question, "What are we going to do about it?" will be repeated, thus leaving the reader free to realize the problem rather than accept any solution which the writer may presume to offer.

Immediately I localize the situation, restricting it to Holy Name Parish, Cleveland, although I believe that parish is typical of most of our city parishes throughout the country, particularly in industrial centers.

Holy Name Parish is located in a district where there is a large Polish population with a considerable number of Bohemians, Italians, Slovenians, Slovaks, Croatians, Hungarians, and United Greeks. Their respective number is in the order in which they are mentioned, beginning with the Poles. To be exact, there are within the parish lines of Holy Name four Polish parishes, two Bohemian parishes, one Slovenian. Contiguous to the lines of Holy Name, one Slovak, two Polish, and three English-speaking parishes.

It is not by choice I make these national or racial distinctions. They were made years ago, and I am merely describing a situation. Granting all the good that lingual parishes have accomplished, particularly in holding the immigrant to the faith of his fathers, at the same time they have been the occasion of lamentable losses, especially in the second and the third generation. As one looks at it now, would it not have been better to have established canonical English-speaking parishes with facilities for newcomers to be ministered to in their own language, only until they had learned the language of America? The Code of Canon Law would lead one to infer this.[1] Indeed as long as we are in America, and intend to remain in America, it is but reasonable to say that there should be no racial distinction, proud though we be of the racial blood which flows in our veins. We are Americans either by birth or by the right of citizenship, unhyphenated by a Polish, German, Irish, Italian, or any other qualifier. We are Catholics too, who belong to the Church of all nations, but to a Church which is the national Church of none. With this apology for describing the Holy Name district according to national phraseology, I continue the outline.

Each of the above-mentioned parishes, with exception of one, and that is a new parish just founded, has its parish school. Every school is crowded to capacity, and one school, St.

[1] Canon 216, § 4: "Non possunt sine speciali apostolico indulto constitui paroeciae pro diversitate sermonis seu nationis fidelium in eadem civitate vel territorio degentium . . . ; ad constitutas autem quod attinet, nihil innovandum, inconsulta Apostolica Sede."

Stanislaus, has over three thousand (3,000) pupils in the elementary grades. How these schools were built, together with churches, rectories, and residences for the Sisters, was actually a miracle. Untold sacrifice on the part of a sincere Catholic people, the zeal of a devoted clergy, the coöperation of generous sisterhoods, all contributed to this result. And when I note the zeal of the priests of these parishes, I pay no empty compliment. I but state the simple truth, and my knowledge is not based on mere neighborly observation, but upon twelve years of experience with them in an official capacity.

Yet in this most favorable environment, with thirteen parish schools, with everything that was humanly possible provided for the education of the child under Catholic auspices, seventeen hundred and forty-four (1,744) Catholic children in public schools have made their First Holy Communion, in the public school class at Holy Name since 1922. These are the figures:

Year	1922	68	children
"	1923	180	"
"	1924	222	"
"	1925	166	"
"	1926	319	"
"	1927	256	"
"	1928	297	"
"	1929	236	"

These figures are significant in themselves. They are still more significant when one realizes that the children who made their First Holy Communion were the children of "no man's land"—that is, they were affiliated with no parish of any kind. Indeed it is almost too obvious to draw the conclusion that exactly here among the Catholic children in the public schools one finds the source of a considerable leakage in the Church, as well as a vast home-missionary field of labor.

How was it brought about that these children made their First Holy Communion at Holy Name. Only God can answer that. It was His blessing, pure and simple. He Himself, through the avenues of His grace, went out into the highways and byways and brought them in. Under God the success attained was due to the devoted labors of the Mother Seton Sisters of Charity of Cincinnati, who teach in the parish school

of Holy Name parish. They are in charge of the public-school classes which begin the first of February and continue until the middle of May. These classes assemble every day at four o'clock, except Saturday and Sunday. All classes are graded according to the public school system, which means with the ordinary number taking instructions, at least ten teachers and ten rooms in operation.

Before I enter into detail with regard to the manner in which these children are recruited, and before I describe the system under which they are instructed, permit me to answer a very natural question, namely, why the Sisters do this work? They labor and labor most strenuously every moment of the day from the opening of school in the morning at eight-thirty o'clock until after three o'clock in the afternoon. Why then place this additional burden on them of teaching again at four o'clock, for a period of forty-five minutes or more? Why should not the priests of the parish take care of these instructions? Let me answer this question, first in a general and then in a particular way.

The Sisters teach these public school children for the same reason that they teach the parish school children. They are trained teachers, and they know how to teach the children. A priest may assist, but unfortunately most of us are untrained, and if we be frank and honest with ourselves—in great part incompetent. We might possibly teach theology or instruct adults, but most of us cannot teach catechism to children. The Sisters will be there every day at four o'clock, and alas we priests, be it said to our chagrin, in all probability would not be there every day at four o'clock, either owing to legitimate parish business or unforeseen social obligations, with the result that in the mind of the children the instruction class seems not so important after all.

To me the most potent reason of all why Sisters should be in charge is that, under the gentle, kindly hand of another Mary, the house at Nazareth becomes a reality to the poor starved soul of a public school child.

Moreover I am sure the Sisters at Holy Name do not consider this public school class a burden. All are willing and eager for the work. It is not a question of those who are actually teaching, but of an entire community of twenty-six

Sisters, and for that matter of every Sister who has been at Holy Name in the last seven years. Many of the Sisters who have been transferred from Holy Name are now doing on their own initiative the same catechetical work in other dioceses, or eagerly seeking an opportunity to do so. After their hours in the parish school room they must be tired, though they never will acknowledge it, and yet they frankly tell me that after forty-five minutes or an hour with the public school class they are not only spiritually but physically refreshed. It would seem that they realize that they are in direct touch with souls. Like a gardener who cherishes a plant, they see a soul, born with water and the Holy Ghost, endowed with the spiritual graces attendant thereon, grow and ripen into a real child of God. The evolution of a public school child under the gentle care of a Sister, even after two weeks' time, is still to me a marvel and a miracle which can only be explained by God Himself.

Perhaps a Sister's spiritual reaction in this labor of love will be more clear if I recall a memory of years ago. It was at a Catholic educational convention, and a Christian Brother was pleading for more adequate permission to teach catechism. In the vehemence of his feeling and in the intensity of his desire he exclaimed: "We do not become Brothers or Sisters merely to teach the three R's, reading, writing and arithmetic —this sort of education is purely secular and can be obtained in the public school. What we desire to do is to teach catechism. We too want to go forth and spread the gospel to every creature." Hence it is that the Sisters engaged in instructing public school children have their own spiritual reward, which is known only to them and God.

I. THE SYSTEM BY WHICH CATHOLIC CHILDREN ATTENDING PUBLIC SCHOOLS ARE TRAINED FOR FIRST COMMUNION.

Classes are held every day at four o'clock from first of February to the fifteenth of May. Daily instructions are necessary, I believe, if we would obtain the desired results. The children who attend the classes are recruited in various ways.

1. *Remote.* As soon as one public school class is finished, the late-comers, and there are always those who come too late

to complete the instructions, are registered for the following year. They together with the other public school children who have made their First Communion attend the eight-thirty o'clock Mass each Sunday at Holy Name. This Mass is exclusively for public school children and their parents. Immediately after this Mass the children go to class rooms assigned in two buildings, the Carroll building consisting of twelve rooms, and the Gallagher building also with twelve rooms, where a short instruction is given every Sunday, and the children are registered. Under the direction of the Sisters, twenty-four teachers are engaged in this part of the work. Most of them are public school teachers, or girls employed in offices, or young men attending colleges or universities. God has blessed Holy Name with twenty-two vocations to the priesthood during the past seven years. Six of these priests said their First Mass in Holy Name church this year. Many of them had part in the training of the public school children. The eighty-thirty o'clock Mass and the assembly after it continue the year round, and do much in safeguarding the faith of the child after First Communion.

2. *Proximate.* Apart from this remote preparation for the child who comes in late for the regular First Communion class, or who is found during the year, the proximate and intensive drive for enrollment in the annual First Communion class begins at Christmastide and continues throughout the month of January. The missionaries who search the highways and byways are for the most part the children themselves, from both parish and public school. Truly here we find that "a little child shall lead them". From pulpit and class room day after day, Sunday after Sunday, we insist: "Do you know any child in your neighborhood, on your street, or in your school, who has been baptized a Catholic, or even if not baptized, has Catholic parents, and has not as yet made its First Communion? Bring that child to the eight-thirty o'clock Mass. —See to it personally that such children attend the eight-thirty Mass and are enrolled in the First Communion class. See to it personally that they begin their daily instructions on the first Monday of February at four o'clock". The response is most generous. With righteous pride many tell the priest: "This is the third one I have brought," or "I found five. Come

and see them, Father." It is true that adults secure recruits for the First Communion class also, or help the priest to find them, but by far the greater part of those who are enrolled are brought by the children. We shall see later how the children who enter the First Communion class continue this missionary work with regard to their parents.

The result of this drive is that usually on the first Monday of February we have one hundred and fifty (150) to one hundred and seventy-five (175) who report for First Communion instructions. During the short month of February every day the question is put to those already assembled :" Do you know anyone in your school, or in your class room who should be here?" This question is directed to the First Communicants themselves, with the result that in 1926 we had three hundred and nineteen (319) who finished these instructions and made their First Communion; in 1927, two hundred and fifty-six (256), and in 1928, two hundred and ninety-seven (297). In 1929, there were two hundred and seventy (270) under instruction, and two hundred and thirty-six (236) passed the final examination.

Two weeks after the class is organized we get in touch with the various principals of the public schools represented in the class. These principals in the schools of which they are in charge number each year fifteen or more—fifteen in 1929. When this work was first organized, contact with the principals of the public school was established by a personal call on the part of the priest, who explained that the purpose of these instructions was not only to train Catholic children in the rudiments of their Faith, but to make of them better citizens, as religion goes hand in hand with patriotism and true love of country. Although many of the principals are not Catholics, they have ever given wholehearted coöperation. They see that the children are dismissed promptly and in time to be at Holy Name at four o'clock, as some of these children come from a distance—a half hour or forty-five minutes walk. We in turn insist that the children while in school so conduct themselves that there may be no reason for keeping them after school. Latterly the personal call has been succeeded by a personal letter in which we give the names of the children from each public school, together with the grade in which they are

located, and we respectfully ask that they be dismissed not later than three-fifteen.

The classes thus formed continue every day. New pupils constantly present themselves during the first five weeks of instructions and are assigned to regular classes. If they are slow in making up the matter they have missed, they are placed in a special class. From experience it has been learned that it is better to receive no one for the regular classes after the second week in March. Those who apply after that date are given private instructions.

About a month before the children make their First Communion a movement is inaugurated through the children themselves to have their parents come with them and receive Holy Communion on the morning of the child's First Communion. This is the rule in Holy Name parish for both parish and public school children. No distinction of any kind is made between them. Owing to the numbers and limited seating capacity of the church, two Sundays must be designated for First Communion. The father and mother approach the altar rail with the First Communicant between them, or as often happens in the public school class, with two or three children. Last year a father had five of his sons and daughters with him. The child receives Holy Communion and then the father and mother. A letter is sent to the parents reminding them that just as on the day of their marriage they receive the Body and Blood of our Lord, so it would seem fitting that when the fruit of their marriage approaches the Sacred Table for the first time, they should accompany the child and receive with it.

In reality it is the children themselves who finally persuade the father and mother to go with them. It is indeed a hard-hearted parent who can resist their earnest pleadings. Each day during the month a check is made on this phase of the work. One or another will say: "My daddy is coming—my mother is coming"; or on the contrary will tell you frankly that father or mother will not come. We then exhort them to renewed efforts and above all to prayer. It is true that sometimes the father or mother cannot come, either because of a mixed marriage or on account of a marriage which cannot be revalidated. In the former case we permit the father or

mother to walk up with their child, but when Holy Communion is distributed he or she puts a finger to their closed lips, indicating to the priest that they are not to receive. Not a few converts have resulted from this practice, so impressed were they by the solemnity of the occasion. In the latter case a relative or a friend takes the place of the parents.

Finally, during the last two weeks before the day set for First Communion, a careful count is made by each Sister in each room, of the parents who after all the pleading of their little ones still refuse to accompany the child, or at least are doubtful. These names are given to the priests of Holy Name parish, who are four in number. Each evening of these two weeks, after six-thirty each priest takes an assigned district and makes a personal call on the reluctant or doubtful parents. Experience has taught us that we must go at this particular time of the day if we wish to find the parents at home, especially the father. Success as a rule crowns this final effort; so that on the First Communion morning most of the parents are with the children, or if not, a near relative takes their place.

There is no confusion, thanks to the excellent training of the Sisters. Each child knows its place in the processional line, which is organized in the schoolyard. Father and mother walk on either side. Likewise each child knows its place in the church between its parents. Those seated on the side aisles of the church go first to Holy Communion; then those on the side middle aisles; lastly those in the middle aisles beginning with the rear pews, in each instance, thus forming a continuous procession up the middle aisle and down the side aisles.

It is a most impressive sight, although some perhaps may sigh for the vision of the "white-clad angels" going up alone. But the good accomplished by the parents going with their children silences any objection. Many are brought back to God and His Church, who up until the day of their child's First Communion had been negligent and careless. This applies with due proportion to the parents both of the public and parish school children. In 1928—one hundred and forty-seven (147) who had not been to confession in from five to thirty-five years; some not since their marriage; others not since coming to America, received Holy Communion with their children.

In the afternoon of the Sunday on which the public school children make their First Communion (the second Sunday of May as a rule) all the children from both parish and public schools assemble for enrollment in the scapular, renewal of baptismal vows, and the crowning of the May Queen. On this occasion the younger children from the first to the sixth grade are enrolled in the Christ Child Society, whose members receive Holy Communion on the first Sunday of the month at the eight-thirty and nine-thirty Masses, which are designated respectively for public and parish school children. Boys in junior or senior high schools join the Holy Name Society, whose members receive Holy Communion on the second Sunday of the month at the six-thirty Mass, Girls from these schools join the Sodality of the Blessed Virgin, receiving Holy Communion on the third Sunday of the month at the eight-thirty Mass. On the afternoon of First Communion day all the children promise Jesus, in a most solemn manner, after fullest explanations have been given in advance: (1) to say their morning and evening prayers; (2) to attend the Sacrifice of the Mass every Sunday and holyday; (3) to receive Holy Communion every day if possible, or if that cannot be done, every Sunday, or at least once a month, with their respective societies.

The fidelity of the public school children in keeping these promises is indeed remarkable. An average of from three hundred and fifty (350) to four hundred (400) public school children attend the eight-thirty Mass intended for them and many of them receive Holy Communion at this Mass. These figures are worthy of note if we consider frequent changes of residence, enrollment in other societies with their own Communion day and discouraging conditions in many homes. When parents and older children are indifferent to their Faith and Mass and the Sacraments, we may hardly refuse admiration to younger children who attend Mass regularly. Many such are found among the hundreds of public school children who assist at Mass and receive Holy Communion faithfully.

II.

These then are the methods and findings after seven years of experience with the Catholic child in the public schools in

the district where Holy Name parish is situated. They are given for what they are worth since they have their own face value. Although Holy Name district with its fifteen public school buildings within its limits, as well as thirteen parish schools, exclusive of Holy Name itself, is only one of the many parishes of Cleveland, it is typical of large cities and industrial centers. A survey made under Catholic auspices in Canton recently, showed that thirty-two per cent of Catholic children of school age were in the parish schools, while sixty-eight per cent were in the public schools. In Akron, a still larger industrial center, the percentage was still higher—twenty-five per cent in the parish schools and seventy-five per cent in the public schools, according to figures collected by the Federated Churches of Akron. Unfortunately in Cleveland exact figures are not obtainable, but we do know that two of the largest public schools in Cleveland, Murray Hill and Tremont, are almost totally Catholic, while every public school has a considerable proportion of Catholic children. It would be conservative to say that at least forty per cent of our Catholic children in Greater Cleveland are in public schools. These percentages refer only to the elementary grades—that is, from the first to the eighth inclusive. Were one to investigate secondary education, the figures I fear would be appalling. In this regard within the limits of Holy Name district, the Diocesan Superintendent of Schools, Dr. Hagan, reported three years ago in his annual summary that two hundred graduates of the eighth grade in parish schools entered South High, and one hundred John Adams High, the two public senior high schools in the district. Were we to venture further afield and take a survey of the entire United States, I wonder what we would find. The *Catholic Directory* for 1930 reports a Catholic population of 20,203,702, 2,248,571 children in 7,225 parish schools. These figures, I believe, speak for themselves, if we consider that, based upon our Catholic population of twenty million, the recognized system of computing the number of school children from population would give us five million to six million children of school age. Where are the three million, if not in public schools?

III.

Granted that there are two million to three million Catholic children in the public schools, we have almost two million and a quarter in our parish schools. We have done well for these. What about the former? What about the other half who are in public schools? They too are Christ's children, with the same right to a Catholic education as those who are privileged to attend the parish schools. It is no exaggeration to say, that under existing conditions, accentuating in particular our present mode of financing Catholic education, two million or three million Catholic children are being deprived of religious training, and will continue to be deprived of it, simply because we have not the schools in which to accommodate them, should they care to come, and under human reckoning we never shall have these schools. First from a material point of view, even the Rockefeller Foundation, or several foundations of the kind, could not supply sufficient funds to build, equip and maintain enough buildings to house the pupils. Secondly, even if by any possibility, we Catholics could erect the buildings, where would we find the Sisters to teach them? Every community in the land is hard pressed to supply enough Sisters even for the parish schools now existing.

The second query, however, is not as difficult as the first, for if we could erect the schools we could still have the Sisters in charge directing the work, while we could hire additional lay teachers, as most of us do. Again I ask, what are we going to do about it?

Hundreds of thousands of our Catholic children are not in parish schools and never will be under the present system of building and maintaining schools at our own expense. Many of these thousands of Catholic children are lost to the Faith year by year. Nearly eighteen hundred of these children in Holy Name district alone, would in all probability never have known God, and would not "have broken bread with Him", had they not attended the public school instruction classes. Even if these children are in public schools they have an inalienable right to their heritage of the true Faith. We who are divinely commissioned to teach the Gospel to every creature must find a means whereby these children and their parents may be instructed.

Until we can adequately provide for our Catholic children, those who are now in public schools should be taught with the same care as those in parish schools, to know God, to love Him and serve Him. Otherwise we who have been commissioned to teach the Gospel to every creature are remiss in a most obvious duty. At the same time parents who have been careless in the practice of their religion can be brought back to the Church through the children. Exact figures in this respect for the current year in Holy Name are as follows: 28 April, when the parish school class made its First Communion, twenty-three fathers and mothers who had not been to the sacraments in from three to eleven and one-half years received Holy Communion with the little ones. One week later, 5 May, one hundred and sixty-seven fathers and mothers of public school children, who had wandered afar from three to twenty-eight years, most of them from ten to fifteen years, again recognized Jesus in "the breaking of bread". The number of fathers and mothers who received Holy Communion with their children after an absence of from three to eleven and one-half years in the parish school class is not unworthy of note, for Holy Name spiritually is a normal parish, averaging as it does ten thousand Holy Communions every month. What has been done in Holy Name parish during the last seven years can be done in every large city and industrial center of the United States. Nay more, not only can this be done, but it should be done if Christ's kingdom on earth and in Heaven is to be peopled with the children of men.

Cleveland, Ohio. W. A. SCULLEN.

WHO INTRODUCED THE FORTY HOURS' DEVOTION INTO THE UNITED STATES?

IN the January number 1919 of THE ECCLESIASTICAL REVIEW an article appeared, claiming for the Venerable Bishop Neumann, C.SS.R., fourth Bishop of Philadelphia, the honor of having introduced the Forty Hours' Devotion into the United States. The article was written to offset a statement in a book which had just appeared, *The Externals of the Catholic Church,* by the Rev. John F. Sullivan, (P. J. Kenedy & Sons, N. Y., 1919), saying that "the devotion (Forty Hours) was not

introduced into the United States until about 1854, probably by Archbishop Kenrick of *Baltimore,*" (p. 263).

In November, 1929, another book appeared, or rather a new edition—Father Bertrand Conway's *Question Box,* which, from a modest "Box", has expanded into a veritable storehouse of most useful and interesting information. It is but natural and human that in a work of such extensiveness of matter, some little slip may occur, all the more excusable because of the vast field of subjects covered. Under the heading, "Forty Hours' Devotion" (p. 263), the author says: "It was introduced into the United States by Archbishop Kenrick of *St. Louis* in 1854." In the Bibliography we are referred to "McKee, *The Forty Hours;* Thurston; *Lent and Holy Week; Catholic Encyclopedia* VI, pp. 151-153".—Father McKee of the London Oratory wrote an introduction to a "Penny Pamphlet" containing the three Masses and the Litanies of the Forty Hours, and makes no reference to the American diocese of St. Louis, nor to Archbishop Kenrick. Neither does Father Thurston. Nor is mention made of them in the reference to the *Catholic Encyclopedia,* Vol VI, pp. 151-153. Nor is there in the same Encyclopedia under the articles "Peter Richard Kenrick" or "Saint Louis" any mention made of the Forty Hours or of its introduction. But in Vol. II, p. 233, under the title "Baltimore—(e) Francis Patrick Kenrick," he read: "The Forty Hours' Devotion was established in the diocese (1853)."—As there were two Archbishops Kenrick, and contemporaries, it is easy to see how Peter Richard of St. Louis may have been confused with his older brother Francis Patrick of Baltimore.

As to the claim of prior introduction between Francis Patrick Kenrick, Archbishop of Baltimore and the Ven. Bishop John N. Neumann, C.SS.R., of Philadelphia, the following letter of a recognized historian, who was most painstaking in his researches concerning particular points of Catholic history, is quite illuminating:

WHO INTRODUCED THE FORTY HOURS' DEVOTION INTO THE UNITED STATES?

Editor, *Catholic Standard and Times,* Philadelphia:

It was Archbishop Kenrick who in 1853 introduced the Forty Hours' Devotion into the United States. — *Catholic Encyclopedia,* Vol. VIII, page 618.

Bishop Neumann was the first American Bishop to introduce the Forty Hours' Devotion into his diocese in 1853. — *Catholic Encyclopedia*, Vol. X, page 774.

Which of these two conflicting statements is correct? At the Synod of the clergy of the Philadelphia diocese held April 20-21, in 1853, Bishop Neumann presented the subject of introducing the devotion. It was approved. On May 26th the first exposition of the Blessed Sacrament took place in St. Philip's. The Bishop was present the three days. The *Catholic Herald* published the list of appointments of churches where the devotion would be celebrated during the year. That method has continued since. On July 24, 1854, Pius IX granted the Diocese of Philadelphia all the indulgences attached to the devotion.

Archbishop Kenrick did not introduce the devotion into the Diocese of Baltimore until 1858. On January 30, 1858, the pastors of the Diocese were requested to report to the Vicar General, when they would be prepared to have the devotion in their churches. On February 8, 1858, the Archbishop issued a pastoral letter, saying: "We feel happy in introducing the devotion into the diocese."

So the Venerable Bishop Neumann was the first American Bishop to introduce the devotion into the United States. Philadelphia has been the fruitful source of most of the "good and perfect gifts" of God, which are manifested in the Church throughout our country.

MARTIN I. J. GRIFFIN.

(*American Catholic Historical Researches*, Vol. XXIX, Jan., 1912, page 41.)

But we shall let the Most Rev. Archbishop Kenrick himself speak. In his funeral oration of Bishop Neumann, 9 January, 1860, he says: "The introduction of the devotion of the Forty Hours in honor of the Divine Eucharist enlivened the faith and excited the piety of his flock, while it stimulated other prelates to encourage the same pious exercises."

If Archbishop Kenrick had "introduced" the devotion prior to Neumann into his own diocese, how are we to understand the above words?

Finally, the "Metropolitan Catholic Almanac and Laity's Directory" for 1855 (Fielding Lucas Jr., Baltimore, p. 188), mentions in a summary the confraternities and principal devotions in each diocese. Here we find—prefaced by the remark, p. 178: "This report was received from the Rt. Rev. Bishop"—the following announcement for Philadelphia: "The Forty

Hours' Devotion is practised in all the churches of the diocese, with great advantage to the faithful."

There is no such entry for Baltimore, nor for any other diocese.

After the article in question appeared in this REVIEW (1919), exception was taken in the March number, p. 315, to Bishop Neumann's claim by a correspondent—"S. T. Indianapolis", who says: "May I submit that the same devotion was introduced and has been in regular practice since 1843, in the Convent of St. Mary-of-the-Woods, Indiana. The Sisters' chapel served at the time also as the regular parish church of the district. In the diary of that noble pioneer of religious activity, Mother Theodore Guèrin, who came to America in 1840, the fact is recorded that by order of Bishop Celestine de la Hailandière of Vincennes, the 'Quarant' Ore was to be celebrated in 1843, and the same for every succeeding year by order of Monseigneur".

Later there appeared in *America* (25 February, 1922, p. 439) an article on Ven. Bishop Neumann entitled "The New Glory of the American Hierarchy", which likewise claimed for Bishop Neumann the distinction of having introduced the Forty Hours' Devotion into the United States in 1853.

Thereupon in *America* (22 April, 1922, p. 12) the same exception was taken to the claim by "L. D. West, Vincennes," saying, "that distinction belongs to the diocese of Vincennes" and quoting again the reference in this REVIEW March, 1919, to St. Mary-of-the-Woods.

Our article in the REVIEW of January, 1919, made it clear, we thought,—and we happen to know that such was also the mind of the Rev. E. M. Weigel, C.SS.R., who wrote the article in *America*—that Bishop Neumann was the first to introduce *publicly* and *officially for his diocese,* "the devotion of the Forty Hours' to be held by all churches in turn," as Shea says in his *History of the Catholic Church in the United States,* (N. Y., 1892, Vol. IV, p. 398), this being directed in the diocesan synod held 20 and 21 April, 1853.

We quote also another Church historian, the Right Rev. Mgr. Joseph L. J. Kirlin,—*Catholicity in Philadelphia:* (John Jos. McVey, Philadelphia, 1909, p. 359): "In the year 1853 the Devotion of the Forty Hours' Public Adoration of the

Blessed Sacrament was introduced into the United States, and . . . Bishop Neumann introduced the devotion into Philadelphia, the first church in which it was held being St. Philip Neri's. He then arranged that during the year each Sunday would find this devotion being held in some church in the Diocese, and his published order shows the Forty Hours' Devotion to be held in St. Malachy's Church, 1 January, 1854, and ends with St. John's Church, Honesdale, 31 December, 1854."

The veteran Redemptorist missionary, the Rev. Joseph Wissel, C.SS.R., labored for over half a century in all parts of the United States, giving not only missions and retreats, but also *Forty Hours,* and surely during all these years he "had his ear to the ground" in reference to the introduction of this salutary devotion. He was ordained by Bishop Neumann on 26 March, 1853,—one month before the introduction of the Forty Hours was decreed by Neumann in the diocesan synod. Moreover Father Wissel was officially appointed by Rome to prepare the case of Neumann for the process of "Beatification", to which we shall come back later.

Now about a year before he died "in harness" in 1912 at the age of 82, he wrote the article on Neumann in the *Catholic Encyclopedia* and does not hesitate to say: "He was the first American Bishop to introduce the Forty Hours' Devotion into his diocese in 1853" (*Catholic Encyclopedia* Vol. X, p. 774). And Clarke (*Lives of the Deceased Bishops in the U. S.,* N. Y. 1872, Chapt. "Neumann", p. 455) adds, he "was thus instrumental in its being adopted in other dioceses".

The claim for the introduction as *public* and *official* was so understood by all the priests who either spoke or wrote to us approvingly after our article appeared,—one, the Reverend Editor of *The Liguorian,* Oconomowoc, Wisconsin, adding: "The exception made in the March number of the ECCLESIASTICAL REVIEW (in favor of Vincennes) doesn't seem to be the point at all, since that was a very private case of Forty Hours."

The article in *America* referred to above, by the Rev. E. M. Weigel, C.SS.R., was written after the Decree on the "Heroic Virtues" of the Ven. Servant of God, John Nepomucene Neumann, Bishop of Philadelphia, had been read before His Holiness, Benedict XV, on the third Sunday of Advent, 11

December, 1927. In the address following the reading of the decree, His Holiness said among other things: "We feel constrained to record the still greater number of missions preached by him, of Sacraments administered, of his pastoral visits, of new practices of devotion *introduced* by him, especially the excellent *devotion of the Forty Hours* which before his time was *unknown in the U. S.* but was established by him in many churches." (*Osservatore Romano,* 12 December, 1921.)

To come back to Vincennes. If there is merely a question of priority in celebrating the Forty Hours in some single place, we might point out that four years before the celebration was started at Vincennes, the Redemptorist Fathers Joseph Prost and Francis X. Tschenhens conducted the devotion at St. Alphonsus's Church, Norwalk (Peru), Ohio. The Memoirs of Father Tschenhens (original manuscript in the archives, Mt. St. Alphonsus, Esopus, N. Y.) says: "During Carnival time 1839, we—Fathers Prost and Tschenhens—held the Forty Hours at Norwalk, with exposition and sermon in the morning and afternoon." (*Annales Provinciae Americanae, C.SS.R.,* Supplem., Pars I, p. 271.)

Similarly it may be not at all improbable that in some other diocese the Forty Hours may have been held in some convent or individual church. But even if the devotion had been thus held successively for years, albeit by order of some Monseigneur, no one could call it an official or public introduction into a diocese.

If we take up the question of introduction by Bishop de la Hailandière of Vincennes, there ought to be some record or document regarding it. Writing to the Right Rev. Chancellor of Indianapolis, to which city the episcopal see of Vincennes was transferred in 1898, we were informed that there were no records concerning the introduction of the Forty Hours, but that "in 1840 the Synod allowed Benediction once a month *in locis ubi est ostensorium.*" Alerding, later Bishop of Fort Wayne, in his *History of the Catholic Church in the Diocese of Vincennes* (Indianapolis, 1855), states that the first Synod was held at Vincennes 5 May, 1844, and gives an account of the proceedings. But there is not a word of reference to the Forty Hours, which at that early date would have been a sufficient "novelty" to cause notice and mention.

The reply of the Chancellor of Indianapolis that Benediction was allowed once a month *"in locis ubi est ostensorium"* is an eloquent testimony as to conditions in those pioneer days of struggling poverty in the churches and scattered congregations. Vincennes was created a diocese in 1834. The diocese embraced the whole state of Indiana and Western Illinois (*Progress of the Catholic Church in America"*, J. S. Hyland & Co., 4th Edit. 1893, p. 329). Bishop Bruté, the first bishop, wrote at the time: "The Cathedral Church is a plain brick building 115 feet long and 60 feet broad, consisting of the four walls and the roof, unplastered and not even whitewashed —no sanctuary—not even a place for preserving the vestments and sacred vessels." (Ibid., p. 338,—Clarke, Vol. II, p. 34.) "The house built for the missionary—and now the episcopal residence consists of a small comfortable room and closet, 25 feet by 12, without however a cellar under or a garret over." (Ibid.)

So much for the condition of the church in the episcopal city. What was the condition of the churches in other parts of the diocese embracing so vast an area? John Gilmary Shea in the chapter on Bishop de la Hailandière (Vol. IV, p. 197) says: "Priests had large districts, and provision had to be made for the scattered bodies. The log chapel, a rude frame structure was often all the faithful could raise."

As to the number of priests engaged in the diocese, the Right Rev. Bishop Noll, present Bishop of Ft. Wayne, whose uncle was one of the first to be baptized in Fort Wayne (then in the diocese of Vincennes) . . . in February, 1838, and whose father was baptized there in October 1841, says: "Vincennes . . . hadn't even a resident priest in the year 1840." (*Acolyte,* 3 July, 1926, p. 4) and Bishop Bruté wrote from Vincennes the day after his installation in 1834: "They literally left me alone. One priest went back to his college in Kentucky. Another took charge of the missions around Vincennes, but still 25 or 30 miles distant, and in the whole diocese there were but two other priests, one Mr. Ferneding in charge of the German missions, 150 miles distant, and Mr. St. Cyr whom Bishop Rosati had permitted to assist me for one year, and who was stationed at Chicago, 225 miles off." At the end of his five short years of administration Bishop Bruté left

to "the Church in Indiana, 24 priests, 23 churches besides six church buildings and 28 stations occasionally visited." (*Progress of the Catholic Church,* pp. 338 and 340; Clarke II, pp. 34 and 38.)

And since progress was slow in those days we find according to the *Catholic Directory* for 1843 that Bishop de la Hailandière had 29 priests, 27 churches, 10 church buildings, and 29 stations, an increase in four years of 5 priests, 4 churches and 1 station.

With such a situation as to churches and priests, can we imagine it possible, not to say feasible, for a bishop to introduce into his diocese such an intensely Catholic devotion as the Forty Hours, requiring *organized parish life,* especially when the "Instructio Clementina" demands:—"2. The Ordinary can and should allow the exposition of the Most Holy Sacrament only on condition that it take place with such reverence and solemnity as is befitting the sublimity and sanctity of the adorable Sacrament"? (Gihr in *Kirchenlexikon,* Herder, Vol. I, p. 1715).

It was just this very point of reverence that made Bishop Neumann hesitate so long, until finally the miraculous incident related in the article of the REVIEW 1919, p. 14, settled his conscience on this matter. And as to the number of churches and of priests, the diocese was ready, since in 1853 it had 121 churches, 7 chapels, 25 other stations and 119 priests, and at his death 7 years later, 157 churches, 9 more in course of erection, 7 chapels and 152 priests. (*Metropolitan Catholic Almanac and Laity's Directory,* 1854-1860).

The following year, 1854, on his return to Philadelphia from Rome, whither he had been called by Pius IX for the dogmatic definition of the Immaculate Conception of the B.V.M., Neumann—we quote from the "Decree of Beatification and Sanctification", 15 December, 1896,—"introduced the public exposition of the Most August Sacrament in the form of XL Hours as he had seen it celebrated in Rome."

"The concluding sentence of the foregoing document, states that the facts contained therein, as well as the resolution of the Sacred Congregation approving the introduction of the *Causa Beatificationis* and of signing the *Commissio,* had been signed by the Sovereign Pontiff." (ECCLESIASTICAL REVIEW, Vol. 16, p. 399.)

Archbishop Francis Patrick Kenrick of Baltimore, "stimulated" by the example of his former saintly and learned confessor, Neumann, when the latter was Rector of St. Alphonsus's Church, Baltimore, introduced the Forty Hours' Devotion into his diocese in 1858. And in 1866 in answer to a petition of the II. Plenary Council of Baltimore the Congregation of the Propagation extended to all the dioceses of the United States the privilege granted to the diocese of Baltimore, namely the ordinary indulgences attached to the exposition in Rome, at the same time sanctioning the interruption of the exposition during the night, and dispensing with the procession according to the prudent judgment of the pastor. (Decreta Conc. Balt. Plen. II, p. CXLIX.)

Nor need it cause comment that Baltimore and not Philadelphia was mentioned as the norm, since Baltimore was the primatial see of the whole country.

While the decree of Beatification above referred to, does not state explicitly that Neumann introduced the Forty Hours into the United States but only into his diocese, we know that "such documents as a rule sum up only the principal facts of the life of a Servant of God". But until satisfactory proof is brought that someone anteceded him, we may continue the claim for the Venerable John Nepomucene Neumann, C.SS.R., fourth Bishop of Philadelphia, of being "the first American Bishop to introduce the Forty Hours' Devotion into the United States".

JOHN M. BEIERSCHMIDT, C.SS.R.

New York City.

AMERICAN CATHOLIC WORLD WAR RECORDS.

COLLECTION AND PRESERVATION.

WORLD WAR SERVICE records of individuals, after years of assembling, are, at present, in process of publication by many states. Immediately after the close of the World War, a summary of the record of each soldier, sailor and marine was issued by the Federal Government to the State wherein the soldier, sailor or marine resided. These records noted only the bare essentials of the individual's military or naval history. A twenty-two volume edition entiled *Official*

Roster of Ohio Soldiers, Sailors and Marines presents the records of "263,000 men and women who entered from Ohio the military and naval forces of the U. S. during the World War".

A record as supplied by the Federal Government to the respective States is shown in the following case copied from the Ohio publication:

LEONARD, John William
Lt. Col. White.
252 Segur Avenue,
Toledo, Ohio.

Br. Ohio Jan. 25/90 2nd Lt. Inf. June 12/15 fr USMA; serving as 1st Lt. Apr. 6/17; Capt. May 15/17; Major (temp) June 17/18; Lt. Col. USA Nov. 17/18. 6 Inf. to–: El Paso, Tex; Chickamauga Pk. Ga. Hoboken, N. J.; AEF; Cp Mills, N. Y. Cp Meade, Md; Cp Lee, Va.; Cp Gordon, Ga.; St. Mihiel; Meuse-Argonne; Defensive Sector, WIA severely Oct. 16/18. AEF Apr. 9/18 to Sept. 8/19. Hon. disch. Feb. 13/20 from emerg. comm. only Reverted to RA status as Capt Awd. DSC.; French C. de G. and French L. of H.

The most complete history of personnel records released so far is that issued by the Commonwealth of Massachusetts in its *Gold Star Record*. The Commission on the History of Massachusetts in the World War was particularly fortunate in having as its official historian, a genealogist of note, Major Eben Putnam, national historian of the American Legion. An example taken from this Massachusetts *Gold Star Record* will show the thoroughness of treatment and also the possible value of such data to the family and to the community:

FITZGERALD, STEPHEN EDWARD, First Lieutenant, Inf.: Killed in action 7 May, 1918, at Cantigny. Called into active service as 1st Lieut., Inf., 5 Jan., 1918, from O.R.C.; assigned to Co. L, 16th Inf., 1st Div. Overseas 5 Jan., 1918. Born 12 Sept., 1894, in Boston, son of Christopher I. and Mary Teresa (Burns) FitzGerald of Dorchester; brother of Marie C. (wife of Henry A. Barry) Margaret A. (wife of Joseph P. Dineen), Charles S. (Lieut., Q.M.C.) Frances P., Christopher A., and Rev. David V. FitzGerald.

Employee, United Shoe Machinery Company, Beverly. Boston College, 1916; prepared at Boston College High School. Attended Notre Dame University, South Bend, Ind., one year. Attended Second Plattsburg Training Camp.

The Government of the United States did not record the religious belief of the soldiers and sailors of its army and navy. The only records of such soldiers, sailors and marines who were Catholics have been compiled and are kept by the Bureau of Historical Records, an office of the Executive Department of the National Catholic Welfare Conference. This Bureau of Historical Records is a central Catholic depository. For years, it has labored on the collection, arrangement and permanent preservation of the facts of service and sacrifices of Catholics during the period of the World War. It has received the coöperation of the parishes of the United States, without which it could have met no success. And the work of completing the splendid records already compiled rests in great part upon the continued interest of the local parish and the local community. All such data should be forwarded either by parish or society or individual, to the Bureau of Historical Records, N.C.W.C. 1312 Massachusetts Avenue N. W., Washington, for confirmation by official records.

The contribution of American Catholics, throughout the annals of our country's history, to the service of American arms, is in itself both a record and a high standard of patriotic duty nobly fulfilled. It is such a record as gives no comfort to those who question the civic allegiance and patriotism of Catholic citizens of the United States.

Years after each war, however, Catholics have found, despite their unswerving loyalty, that propaganda belittling their record has invariably sprung up. Lack of foresight and neglect in maintaining a common depository of definite record and specific information have in the past left Catholics unable to present promptly, when needed, the actual facts that would at once defeat such propaganda. As a result, doubt, question and suspicion have been permitted to dull the edge of truth.

The value of a full, authenticated historical record of the World War work by American Catholics was recognized at an early date. The meeting of the clerical and lay representatives of the dioceses and the national societies, 11-12 August, 1917, at the Catholic University, considered the problem of initiating and following up such a record. A special committee on Historical Records was appointed, with the Right Rev. Monsignor H. T. Drumgoole of Philadelphia as its Chairman.

"Catholic war records" was one of the points listed as "demanding immediate attention" by Cardinal Gibbons in his letter of 21 November, 1917, to the Archbishops and Bishops of the country urging a reälignment and coördination of Catholic resources and energies for the emergency.

The National Catholic War Council, reörganized in January, 1918, continued under its Committee on Special Activities, the Committee on Historical Records, with Monsignor Drumgoole as Chairman and the Rev. Peter Guilday, Ph.D., of the Catholic University as Secretary.

This Committee, in order, to quote its own words, "to secure at once and to preserve an accurate and complete record of all Catholic American activity in the present war," sent out letters of appeal to the Ordinaries, and in turn equally earnest appeals to the parishes. Before Memorial Day, 1918, many thousands of names of Catholic soldiers had been received by the central office of the Committee. Its early literature is set out in the July, 1918, *Catholic Historical Review,* (Volume IV, Number 2). The request of Cardinal Farley of New York for parochial war records is also reprinted among these notes. It voices a well-nigh complete listing of the data and the activities of which record should be kept by the parishes. The New York letter was a model working guide to secure parish data, and data ascertainable through parish agencies, that would have made a complete and perfect record.

The whole matter came upon us so swiftly; so many urgent and imperative calls came upon every parish and every organization; the work was so novel, so unlooked-for, that no mere paper outline could solve the untold difficulties. The draft system was applied and its age limit extended with incredible speed. The most enthusiastic pastor in a sizeable parish was confronted with the real task of knowing those of his flock who had enlisted. War days were crowded with many pressing demands. The task of acting as Adjutant or Provost Marshal, in keeping track of enlistments, or "inductions" as 1918 diction had it, grew wearisome to some, impossible to others and was carried forward only by a brave few.

Moreover, the actual need of careful, exact data was not realized. Where was the need of proving what was so evident? Everyone knew Catholic men were in trench and camp

in astounding numbers. The news items on religious services in the camps proclaimed it. The A. E. F. casualty lists reassured everyone of it. Public speeches declared it in no uncertain terms. Was it not reported that the Secretary of War had declared that Catholics were 35% of the new army? Or at least, what did it mean when on 24 September, 1917, a War Department press release relative to agencies then authorized to erect camp recreation buildings, declared: "The Knights of Columbus represent the Catholic denomination, which will constitute perhaps 35 per cent of the new army"? We needed but to look at the service flags. Why the necessity of compiling detailed parish records?

Yet there were thousands who, in the stress of other immense labors, gave themselves to the task. It is characteristic of the loyal child of Mother Church to be far-sighted in her interests. So, while the task was colossal, while some of the faint-hearted said it was impossible, the records came pouring in. Indeed, it was the country-wide response of Catholic pastor and Catholic lay society that revealed how colossal the task really was. The National Catholic War Council Bureau of Historical Records found itself unable to carry on the full necessary follow-up.

As the years have rolled by, and the records have mounted, it has been impossible to keep up with full and complete verification. It must be remembered that every record sent in by parish or society must be compared, in turn, with official records.

In 1920, the Secretary of War invited representatives of the war-work agencies to serve on an advisory commission to arrange for the permanent burial of the overseas American dead. The National Catholic War Council appointed as its representative on this commission the Rev. John J. Burke, C.S.P. The necessity of full Catholic war records became even more apparent when the Government granted permission for the blessing of all Catholic graves overseas. By this time, the Catholic records had attained a total of 250,000. Of course, this was far short of the actual total of Catholics who served in the forces. But even the records collected did not classify the Catholic dead.

An earnest, widespread appeal for data concerning Catholic soldiers who died in the overseas service, resulted in renewed interest on the part of Catholics, in full and complete records.

With the returns thus received came further data concerning thousands of Catholics who had died in service at camps in our own country. Parishes that reported on the list of their dead—at home or overseas—were, in turn, asked to review their full honor-roll—of living and dead: to verify, if possible, lists entrusted to them by this office, for which the evidence was not yet fully complete: all were again urged to supply additional names when possible.

The continuation of the compiling of records was taken over by the National Catholic Welfare Conference during the autumn of 1923. The available personnel records then totaled approximately 400,000. The death casualty lists, including deaths at camps as well as oversea, had reached a total of 19,049.

Public statements and restatements of the exceedingly high percentage of Catholics enlisted, created in turn a more insistent demand for proof. Again, the discussion as to whether the Catholic service records of a particular diocese were less than the percentage called for by the State's population, aroused further interest. And most of all, the repeated charge that the Catholic population had not given its full quota brought out more clearly the necessity of complete records.

In 1924, through the special aid of the Holy Name Society, fifteen thousand names were added to the records. These repeated efforts to secure additional data made it clear, however, that further tangible aid in the way of preparatory data was needed to assist the parish or the local or national organization in its work. From the number of parishes having no record at all, it was quite apparent that the names of Catholic men who entered the war service by way of the Selective Service system or draft law were not accurately recorded. Two million seven hundred thousand Americans entered the service in that way. If lists of those who so entered could be sent to the parishes, they might be a substantial aid.

Arrangements were made with the office of the Adjutant General of the Army whereby workers in the employ of the N. C. W. C. Bureau of Historical Records might copy the names of men accepted at camps through local draft boards. The copying was confined to the records of local boards within dioceses where records were very incomplete. The lists of

drafted thus obtained were classified according to the parishes nearest the headquarters of the local board and the classified lists mailed to the pastor with the request that he certify to the names of Catholics thereon. A copy of the names of Catholics already certified to by the pastor of that parish was enclosed in the communication.

It was further stated that these draft board lists were but one source; and that local memorials, tablets, honor-rolls, were more important sources. It was suggested that a committee go over the list and check the names of Catholics. Moreover, it was hoped that the committee would go beyond the list and search further for the names of those Catholics who had volunteered for service. All the hopes entertained for the success of this plan were not realized. Yet as a result, thousands of additional names came to the Bureau of Historical Records checked from the draft board lists over the signature of pastors. The total records of Catholics in army, navy, and marine service rapidly neared the Catholic "quota".

A very creditable and dependable collection of data relative to the service of Catholics during the World War now exists. Much remains to be done. Viewing all that we should have done with regard to historical records, in classifying and publishing, one might say we have but created the bare edifice. Yet this may be said—the Catholic body of the United States can now answer definitely and with undeniable facts any request concerning Catholic citizens and the service they gave in the late war. The same cannot be said of other American conflicts. For example, a critic maintains, in a letter, that the religious affiliation of the U. S. forces is not a matter of record. As far as the Government goes, he writes truly. As far as Catholic records go, he writes what is not true. A summary of our records is sent him and the debate is closed. The registered proof is now available that Catholic citizens practically lived up to the very letter of the pledge made by the Hierarchy twelve days after the state of war was declared to exist (6 April, 1917). A modern fire-proof building is devoted to the preservation of the records that constitute that proof.

Very many demands for exact and carefully documented data are made upon the Bureau of Historical Records. These

demands come from all sections of the country and from widely different types of inquirers—non-Catholics as well as Catholics. One may draw the conclusion that the American Catholic has frequent occasion to refer to the citizenship record of his co-religionists. Outstanding facts from the Catholic World War record are frequently sought. A few of these are as follows:

The first to suffer a battle wound in the U. S. Army	Lt. Louis J. Genella
The first U. S. Officer killed overseas	Lt. Wm. T. Fitzsimons
The first member of the U. S. Naval Force to give his life	John I. Eopolucci
The first U. S. soldier to die on enemy territory	Joseph W. Guyton
The first nurse wounded in the A. E. F.	Beatrice M. MacDonald
The first shell fired into enemy position by U. S. A.	Alex. L. Arch
The first award of the Distinguished Service Cross	Lt. Wm. D. Meyering
The first woman to receive the Distinguished Service Cross	Beatrice M. MacDonald
The first posthumous award of the Distinguished Service Cross	Homer J. Wheaton
The first award of Medal of Honor in U. S. Navy	Patrick McGunigal
The only award of the three U. S. Army decorations for World War feats	Col. Wm. J. Donovan
One of the first A. E. F. death casualties on the lines	Thomas F. Enright
The last U. S. officer killed before the Armistice	Chaplain Wm. F. Davitt
The Chief of Staff, A. E. F. period of active operations	Maj. Gen. James W. McAndrew
The Chief of Naval Operations	Admiral Wm. S. Benson

Again, inquiries frequently come as to what was the actual Catholic quota that should have been met by the Catholic population. Our Catholic population in 1918 was 17,549,324 out of a total for Continental United States, of 103,582,955; 16.94 per cent could therefore be placed as the Catholic quota. If Catholics in the service of the United States reached that percentage, the full duty of Catholic service would have been met. The American forces in the World War totalled 4,689,-140. The forty-eight States and the District of Columbia

furnished this entire number, except 59,151 who came from the territories and dependencies. The Catholic population of the United States could, therefore, place 784,320 as its share or quota of the contribution of man power and declare that, if it furnished this number, it served well. But the present record of Catholics who served in the military and naval forces of the country, on file in our Bureau of Historical Records—and still incomplete—totals 804,265 Catholic names. The deaths among the American forces during the war totalled 130,265. Our records already show—and again they are incomplete—a list of 22,500 Catholic dead. Approximately 5,000 graves of Catholics are identified as such in the American cemeteries overseas. Six thousand more Catholics died overseas whose bodies were returned to the United States for permanent burial.

We speak of our records as incomplete, and we may well do so, for there is a total lack of data from some towns and cities. Investigating committees of Catholic societies are finding that the available data from other localities are strikingly incomplete. The opinion that the local data can be improved in volume from one-third to nearly one-half is frequently expressed. When a determined committee takes the matter in hand, they usually obtain results showing such improvements. Only one county has been represented to the Bureau as having a thorough list of Catholics through the accumulated parish honor-rolls, and this in a distinctly rural section. In all other cases, the accumulated parish reports excludes a generous percentage of the Catholic men who are honored on the public local records.

There is little doubt that the Catholic group did furnish approximately a million men to the forces of the United States. Parish honor-rolls do not reach the full wealth of the Catholic record. They are a necessary part. A Catholic record of World War work would not exist were it not for the parish records. But they should now be studied by a community committee for records omitted. The hope for further Catholic records rests in the growing work of Catholic organizations.

One bishop, addressing a diocesan council of Catholic women, who had entered upon the programme of increasing representative diocesan records, assured them that this par-

ticular endeavor alone would justify their existence as an organization. Although the task is executed by an interested committee, who work from the local public records in connexion with such Catholic data as may be available, they frequently need coöperation from the pastors and assistant priests. Whether a man was or was not a Catholic may be finally settled, as a rule, only by the local pastor or assistant. If the pastor is not prepared to make a definite statement on the particular case referred to him, he will, without doubt, be able to offer a suggestion or a contact that might lead to a satisfactory finding. In this manner, the names of many likely Catholics which do not appear on parish lists, but which are found on public memorials, are identified as Catholics.

Twenty additional World War deaths were noted from one city of 72,000 population by re-check work on the part of a committee. This city numbered 96 war service dead. Of these, 66 were Catholics. News items on funerals from Catholic churches that were civic events of 1921 and 1922, when the bodies of overseas heroes were being brought back, frequently come to the attention of the Bureau of Historical Records, and no record had ever been sent to it previously of such enlisted men. There are at this writing records listed of 400 graves of Italian boys in the American cemeteries overseas who gave a person in Italy as a nearest of kin or emergency address. These do not include Italian lads buried over there and identified as Catholics or those who gave an emergency address in the United States. This list of 400 must include many Catholics. They are, without doubt, honored on monuments and placques, in some of our cities and towns, but not reached as yet by a committee interested in Catholic war records. Bronze tablets of World War service men and women grace the vestibules of some churches that have not as yet sent full reports to the Bureau. These should be the first consideration of a Committee on War Records.

Where there are names of those reported to be Catholics, and yet who cannot be connected with any parish, a follow-up of special and varied character is often necessary. Family names apparently Catholics are only indications that further search for positive information should be instituted. Special query to sources where such information may be secured is then

issued by the Bureau. With the query go all details: all collateral evidence indicating the man was a Catholic.

One such inquiry resulted as follows: it concerned one Corporal O'Shea, to whom was awarded the Congressional Medal of Honor. Chaplain Francis A. Kelley responded to a recent letter, "In re Corporal Thomas E. O'Shea, M. G. Co., 107th Inf.: I recall distinctly burying this boy in the 27th Division Cemetery at Bony, and too I recall the finding of his body with a badge of the Sacred Heart and two medals on it. It is indelibly imprinted on my mind because his body was found well to the front line to which our Division had advanced. I had every reason to believe him to have been a Catholic and as such he was buried. . . ." But, Miss Mary G. Hawks, President of the National Council of Catholic Women, obtained this additional information from a relative of the heroic soldier: "I am very glad to know that his badge of the Sacred Heart and medals were found on him; he clung to them as he told me he would — but Tommy was baptized in the Presbyterian Church . . ."

City, county and state historical societies and commissions are collecting and publishing data concerning local World War work. Some coöperating committees on the Catholic records have delayed their work to assist in the completion of a city or country compilation. Local lists are a fruitful source from which Catholics can often learn of enlisted Catholic men. Moreover, such lists offer opportunity for Catholics to see to it that Catholic effort receive proper credit. And the filing of this local data concerning Catholics, with the N. C. W. C. Bureau of Historical Records, will assure its availability for national, state and diocesan uses during future decades. State War History Commissions have time and again testified to the value of the Catholic records of the Bureau.

The work of compiling Catholic records is far more difficult than the work of compiling State records. A State historical commission has at the outset the salient facts concerning the service record of all men and women accredited to it by the Federal Government. The Bureau of Historical Records had no information at the start. It had to initiate. It had to substantiate every step in its records. The labor required to collect and the extent of the Catholic records may be gauged

from the fact that the Catholic records number twice those of any State in the Union. Ohio, as we have already said, has required twenty-two volumes for its published records. Catholic war records, as they now stand, would require at least sixty-eight volumes of the same size. Our records are second in number only to those of the Federal War Department. They are a quarter of a million greater in number than the U. S. Navy personnel records for the period of the World War.

Records of war efforts are forceful proofs of devotion to country. As Catholics, we are aware, and, like all good citizens, fully appreciative of the rôle that our co-religionists played in America's part in the World conflict during the momentous days of 1917 and 1918. We should, however, have the tested record to show; not partial data which might in later years be looked upon as complete, but the full and thorough story of how American Catholics responded to their country's call during that crisis. If we fail to establish full and authentic records of our civic and religious activities during that time, we dim the Catholic achievement both for ourselves and for the generations to come, and leave unfinished part of our national history.

The increase and fulfillment of the Catholic World War record rests with no single individual or group. The task invites and requires the help of all who can influence and assist in the completion of the record.

DANIEL J. RYAN, *Director,*
N.C.W.C. Bureau of Historical Records.

THE UNKNOWN VIRTUE.

TO call Charity an unknown virtue is, from one point of view, an exaggeration. There is, undoubtedly, a deal of sympathy for the unfortunate and the underprivileged, a sympathy that has found expression in contributions of money for various laudable organizations. But there is much about this greatest of all virtues that is not known. One has but to notice the restricted meaning given generally to Charity in the Catholic press, in books of instructions, and in volumes of sermons, to realize how little explored are its "breadth, and length, and height, and depth".

At a meeting in connexion with a campaign for funds for the training in useful occupations of those handicapped by blindness, a Catholic professional man spoke substantially as follows: "In this campaign we are not asking for Charity. We are appealing to you to contribute toward a patriotic work. As long as the blind people of this country are unable to earn their own living, there is an obstacle to our national progress and prosperity." He regarded Charity as the expression in alms of pity or sympathy, and appealed to patriotism as a nobler and stronger motive. It apparently never dawned on him that patriotism is one phase of Charity; that any coöperation for the benefit of our fellows, whether in spiritual or in material matters, and whether for remedial or for constructive purposes, is Charity, if such coöperation is based on and motived by love of God. Every Catholic who is in the state of grace, and who makes his morning offering, so sanctifies his daily relations with others, of whatsoever kind they be, that he is constantly performing, and gaining the merit of, external acts of Charity.

In St. Paul's Epistles the solidarity and interdependence of the members of the Church is illustrated by comparison with the human body, a family, and a building.[1] The phrase "Domestics of God"[2] perhaps best expresses their relationship with one another. It is a fraternal relationship. St. Paul exhorts the Romans to love one another "with the Charity of brotherhood".[3] To the Hebrews he writes: "Let the Charity of brotherhood abide in you".[4] Fillion points out that the meaning is reciprocal tenderness among members of the same family.

This Charity of brotherhood implies active service one for another. "By the Charity of the spirit serve one another."[5] "Bear ye one another's burdens."[6] "Support one another in Charity."[7] "Communicating to the necessities of the Saints.

[1] I Cor. 12:13-27; Rom. 12:4-5; Heb. 3:6; Ephes. 2:19-22.
[2] Ephes. 2:19.
[3] Rom. 12:10.
[4] Heb. 13:1.
[5] Gal. 5:13.
[6] Gal. 6:2.
[7] Ephes. 4:2.

Pursuing hospitality."[8] St. John, in his first Epistle says: "Let us not love in word or in tongue, but in deed and in truth;" and St. Gregory, commenting on this passage, says that our Charity must ever be exhibited "in ministering bountifully". St. Paul was ready to lay down his life in the service of others.[9] Those to whom he wrote are exhorted to imitate his zeal and self-sacrifice. They should at least give what is much less than life, namely, their interest, their labor, a part of their time, their talents, etc.

That this fraternity, while beginning within the Church, and having therein its highest development, extends therefrom to all men is clear. "And may the Lord multiply you (according to the Greek, "increase your Charity") and make you abound in Charity (the same idea emphasized), toward one another and *toward all men.*"[10]

The same idea is expressed by St. John: "In this have we known the Charity of God, because He hath laid down His life for us: and we ought to lay down our lives for the brethren. He that hath the substance of this world, and shall see his brother in need, and shall shut up his bowels from him: how doth the Charity of God abide in him?"[11] Here "brother" evidently means any man, because of the parallel of Christ dying for all. Cornelius à Lapide says: "If God vouchsafes to love *all* who participate in our nature, how much more does it become us to embrace with our love all who are of the same nature, and in respect of it are equals;" and, a little later, he quotes St. Augustine as saying: "The fire of Charity first seizes upon our neighbors, and so extends itself further, from our brethren to strangers, from thence to our adversaries."

Quotations might be multiplied. Let a few additional ones from St. Paul suffice. The universal scope of Charity is insisted on again and again. "None of us liveth unto himself."[12] "Therefore whilst we have time let us work good to

[8] Rom. 12:13. Fillion interprets this as active assistance in material things. "Saints" of course means members of the Church Militant.

[9] I Thess. 2:8-9.

[10] Thess. 3:12.

[11] I St. John 3:16-17.

[12] Rom. 14:7.

all men."[13] "These things will I have thee affirm constantly: that they who believe in God, may be careful to excel in good works." Fillion remarks that the Apostle wishes Christians to give *to all* the example of a life notably active and useful to others. The Christian religion, as Dr. Cooper puts it, "widens our moral horizon by lifting us out of our narrow selves and narrow selfishness into a living partnership that embraces all humanity."[14]

The service of others, which is the expression of Charity, is not restricted to purely spiritual assistance, nor to works of mercy. Good works include *anything done for the benefit of others.* Christians are exhorted to "every good work".[15] Commenting on Titus 2:7—"In all things show thyself an example of good works"—Fillion says that "good works", in all the pastoral epistles, mean *good works in general,* equivalent to perfect conduct in all things and in all the relations of life. The ordinary work of daily life involves, to a large extent, coöperation with others. All coöperation which is mutually beneficial and is animated by the love of God, is Charity. Community service, service through one's profession or business, patriotic service, coöperative action for the improvement of the working classes, are all forms of Christian Charity in action. The activities of men, for the most part, cannot be classified into two separate compartments—one secular, the other spiritual. "A man cannot cut himself in two," says Garriguet. "He alone is a true Christian who does not imprison his faith in the secrecy of his conscience, but makes it the mainspring of his actions, both as a citizen and as an individual."[16] No barrier should be raised between Christian life and the domain of earthly affairs.

St. Paul dealt directly with the economic order and social conditions of his time because he saw there some obstacles to the perfect functioning of Christian Charity. Thus he insisted on the universal obligation of work and the dignity of labor.[17] He outlined the rights and duties of ownership[18]

[13] Gal. 6:10; Titus 3:8.
[14] *Religious Outlines,* Course II, page 132.
[15] Cf. Titus 3:1; Coloss. 1:10.
[16] *The Social Value of the Gospel.*
[17] I Thess. 3:6-12; I Cor. 9:7-10.
[18] Ephes. 4:28.

and laid down rules regulating the relations of servants and masters.[19]

By isolating individuals from one another in the spiritual life, the Reformation substituted the law of selfish antagonism for the law of mutual fraternal service. There is a mutual service which is purely philanthropic. The Catholic Church promulgates to-day, as she did before the sixteenth century and from the beginning, the law of a mutual service which is Charity.

In calling his priests together in 1911 for a Social Conference, the Bishop of Châlons wrote: "Each of us must ask himself this question: Have I a clear idea of the social teaching of Catholicism? Am I thoroughly imbued with the Pontifical directions which prescribe for Catholics the manner in which they are to apply the eternal Gospel to the circumstances of the times? The Catholic idea cannot be a force and a source of energy unless it is clear."

It is our priestly duty and privilege to make *the Catholic* idea more abundantly clear. This task postulates an understanding of the Church as a social organism, and of the social aspects of Catholic doctrine. It requires, too, the ability to apply the social teaching of the Church, first to the relations of Catholics among one another and, secondly, to the needs of society as a whole. A study of the meaning and function of Charity is fundamental.

JOHN R. MACDONALD.

Georgeville, Nova Scotia.

[19] I Tim. 6: 1-15.

Analecta

PONTIFICIA COMMISSIO AD CODICIS CANONES AUTHENTICE INTERPRETANDOS.

Responsa ad Proposita Dubia.

Emi Patres Pontificiae Commissionis ad Codicis canones authentice interpretendos propositis in plenario coetu quae sequuntur dubiis, responderi mandarunt ut infra ad singula:

I. de collatione primae tonsurae.

D. An vi canonis III § 2, conlati cum canone 955 § 1, Episcopus alienum subditum sine legitimis proprii Episcopi litteris dimissoriis ad primam tonsuram promovere licite possit.

R. *Negative.*

II. de optione.

D. I. An vi canonis 396 § 2 prohibeatur optio ad praebendas quomodocumque canoniae seu titulo canonicali adnexas.

II. An vi eiusdem canonis prohibeatur optio etiam ad domos, praedia aliaque a praebendis canonicalibus distincta.

Ad I. *Affirmative.*

Ad II. *Negative.*

III. de benedictione papali.

D. An Episcopus, plures habens regendas dioeceses, in earum altera benedictionem papalem Paschati Resurrectionis

adnexam, de qua in canone 914, iure proprio in aliam diem transferre possit.

R. *Negative.*

IV. DE MATRIMONIO FILIORUM APOSTATARUM.

D. An sub verbis *ab acatholicis nati,* de quibus in canone 1099 § 2, comprehendantur etiam nati ab apostatis.

R. *Affirmative.*

V. DE ULTIMIS VOLUNTATIBUS.

D. Utrum verbum *moneantur,* de quo in canone 1513 § 2, sit praeceptivum, an tantum exhortativum.

R. *Affirmative* ad primam partem, negative ad secundam.

VI. DE IURE DENUNTIANDI NULLITATEM MATRIMONII.

D. An coniuges qui, iuxta canonem 1971 § 1 n. 1 et interpretationem diei 12 Martii 1929, habiles non sunt ad accusandum matrimonium, vi eiusdem canonis § 2 ius saltem habeant nullitatem matrimonii Ordinario vel promotori iustitiae denuntiandi.

R. *Affirmative.*

Datum ex Civitate Vaticana, die 17 mensis Februarii anno 1930.

P. CARD. GASPARRI, *Praeses.*

L. * S.

I. Bruno, *Secretarius.*

DIARIUM ROMANAE CURIAE.

RECENT PONTIFICIAL APPOINTMENTS.

Assistants at the Pontifical Throne:

13 December, 1929: The Right Rev. Daniel Francis Feehan, D.D., Bishop of Fall River.

10 January, 1930: The Right Rev. John McCarthy, D.D., Bishop of Sandhurst, Victoria, Australia.

Protonotaries Apostolic *ad instar participantium:*

22 August, 1929: Monsignor Alois John Klein, of the Diocese of Lincoln.

14 October: Monsignors Albert Petrasch and Peter L. O'Loughlin, of the Diocese of Lincoln.

1 February, 1930: Monsignor Paul A. Kelly, of the Diocese of Scranton.

6 February: Monsignor Arthur Melanson, of the Diocese of Chatham, N. B., Canada.

Domestic Prelates of His Holiness:

17 August, 1929: Monsignors James William Stenson, James Aherne and Henry Schoof, of the Diocese of Omaha.

27 November: Monsignors William E. Foley, Cornelius A. Sullivan, James J. Donnelly, Louis O. Triganne and Anthony A. Cyran, of the Diocese of Springfield, Massachusetts.

13 December: Monsignors Martin Joseph Foley, Charles Johannes and John Peter Moroney, of the Diocese of Springfield, Illinois.

20 January, 1930: Monsignors John Canon Forsyth and Patrick Canon McGetigan, of the Archdiocese of St. Andrews and Edinburgh.

24 January: Monsignor James V. Hussie, Patrick J. Boland, James J. Kowalewski and Michael E. Lynott, of the Diocese of Scranton.

8 February: Monsignor Patrick Keown, of the Diocese of Clogher, Ireland.

13 February: Monsignors Thomas Canon Crank and William Clarkson, of the Archdiocese of Liverpool, England.

17 February: Monsignor John Provost O'Reilly, of the Diocese of Lancaster, England.

4 March: Monsignors Alfred Trudel and John Wheten, of the Diocese of Chatham, N. B., Canada.

Studies and Conferences

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

OUR ANALECTA.

The Roman documents for the month are:

PONTIFICAL COMMISSION FOR THE AUTHORITATIVE INTERPRETATION OF THE CANONS OF THE CODE answers six difficulties relating to (1) conferring of first tonsure without dimissorial letters from candidate's bishop; (2) option in regard to prebends; (3) Papal Blessing; (4) marriage of children of apostates; (5) last wills; (6) right to claim nullity of marriage.

ROMAN CURIA announces officially some recent Pontifical appointments.

EUCHARISTIC CONFERENCES.

THE HOLY EUCHARIST, THE CENTRE OF CATHOLIC WORSHIP.

Amid the details of a Christian life we are perhaps in danger of losing sight of the essential points of Catholic doctrine; amid many and novel practices of devotion we may sometimes forget and neglect the source and centre of all devotion, Jesus Christ in the Holy Eucharist. "In the whole universe," says Bossuet, "there is nothing greater than Jesus Christ, and in Jesus Christ there is nothing greater than His Sacrifice." In the Holy Eucharist we have both Jesus Christ Himself and His Sacrifice; we have the Son of God and the Son of Man. Faith proclaims that upon every Catholic altar there is present the True Body and True Blood of Jesus Christ, His Soul and Divinity.

But can such a Presence of God ever be a merely passive thing? What potentialities are concealed beneath the fragile forms of that Bread? All the riches and power of the Godhead! The very blood of Christ is present upon the altar,

any single drop of which, united as it is to the Divinity, outweighs in value all the marvellous treasures of earth, all the products and achievements of the human race, all the knowledge and love and power of the Angels and Saints.

Can we conceive that the Divine Power, though contracted within the span of a wheaten garment, should ever remain inactive? the creative power of God, the redeeming power of Jesus Christ, the sanctifying power of the Holy Ghost?

We know that, during His mortal life, wherever Jesus was present, *there* was the very heart and centre of spiritual power and activity. His presence in the womb of the most Blessed Mother made her the greatest of God's creatures; his thirty-three years' sojourn amid the plains of Judea and the hills of Galilee made of that spot on earth a sanctified ground for all times, the one Holy Land of all the world.

At the touch of His body, men were healed of sin and disease, the dead were restored to life. Even the touch of His garment freed the sick from their infirmities, while His sufferings and death on the Cross were a superabundant atonement for the sins of the world.

And we have no less upon our altars than this same Jesus Christ, who dwelt in the holy house of Nazareth, who walked the highways of Judea and Galilee, who drained the chalice of suffering and who trod the slope of Calvary, dying upon its summit. What an untapped mine of riches does the Church and every individual possess in the Holy Eucharist, what an unsounded depth of heavenly power and activity!

It is, then, to the Holy Eucharist that we must look for the manifestation of God's work both for the life of the Church and for the supernatural life of the individual. For "through Him and with Him and in Him" God does all things; and if we would behold the power of God on earth we must repair to the silent tabernacle where the Son of God dwells amid His own, unrecognized by those who are not of God.

Guides of Catholic Devotion.

In his well known work, *The Life of Christ,* Papini makes the following statement: "The Sermon on the Mount is the greatest proof of the right of man to exist in the infinite universe. It is our sufficient justification, the patent of our

soul's worthiness, the pledge that we can lift ourselves above ourselves to be more than men" (p. 85).

There is a false note in this magnificent proclamation of "man's right to exist in the infinite universe," a twisting of effect into cause, an inversion of right order, a laying hold of details to the neglect of essentials. There is, in fact, an incompleteness in Papini's view which stamps it as a fundamentally *Protestant* conception. Whatever "right" man has to be an harmonious part of the great universe comes from the *fact* that the Son of God has become a member of the human family, and in so doing has restored man to the friendship of the Creator. He repaired the disorder which sin introduced into the world, by his Incarnation and Redemption, *not* by his Sermon on the Mount, nor by any other words spoken by Him and recorded in the sacred texts.

And so the only sufficient reason why we "can lift ourselves above ourselves and become more than men", is the Redemption of Christ on the Cross, which has given us our adoption into the family of God, by which we become brothers of Jesus Christ, He the first-born among many brethren and we sons and co-heirs with Him, whereby we can also cry, "Abba, Father".

Starting thus from an inadequate conception of Catholic teaching the great Italian writer necessarily falls short in his conclusion. "If an angel," he says, "come down to us from the world above, should ask us what our most precious possession is, the master-work of the Spirit at the height of its power, we would not show him the great wonderful, oiled machines of which we foolishly boast, although they are but matter in the service of material and superfluous needs; but we would offer him the Sermon on the Mount, and afterward, only afterward, a few hundred pages taken from the poets of all the peoples. But the sermon would always be the one refulgent diamond dimming with the clear splendor of its pure light the colored poverty of emeralds and sapphires."

Again, this ringing eulogy of the Sermon on the Mount rings true only if we limit arbitrarily the marvellous works of Jesus Christ to the three years of His teaching, a teaching which we possess only incompletely, indeed we may even say, in the merest fragments of His supernatural doctrines. Such has never been

the attitude of the Catholic Church on the matter of Christian dogma, practice and devotion; in fact it is on this viewpoint that she stands unshakably opposed to every form of Protestantism. A teaching, however sublime, is not, and cannot be, the greatest achievement in human history.

Here we may ask: What can be greater than the very words of the Son of God spoken on the Mount of the Beatitudes for our salvation? We have already suggested the answer. *He* who spoke these words, *He,* in the first moment of His Incarnation, when as yet unborn He dwelt among us in the womb of His Virgin Mother, before ever He uttered a word for human ears to hear and human pen to record, *He,* when He hung upon the wood of the Cross for our redemption, finally *He,* the self-same, as He dwells, silent and alone, in the tabernacle, watching through that prison of love the mad rush and swirl of humanity, tossed about between the enigma of birth and the greater enigma of death, all through the centuries. For the Incarnation and Redemption, though single events in human history and therefore subject to the limitations of time and space, are yet ever with us, being completed and perfected (*evolved,* if you will) in the Eucharist. And so, if an angel, come down from the world above, should ask us what our most precious possession is, our answer would come clearly and unmistakably: *The Holy Eucharist, which is the Body and Blood of Jesus Christ, the Son of God.*

Let us now turn to other guides. In order to hold to the right path of true devotion we have received an *infallible* guide. To Peter and his successors alone has been given the commission to "feed my lambs, feed my sheep". And more specifically to the same Apostle: "confirm thy brethren". This has ever been the function of the divinely-appointed teachers in the Catholic Church. Without these our faith and practices of devotion would be tossed about by every wind of human opinion, as is the faith of non-Catholics; ours is attached to and firmly established on the Rock. Nor does this attitude derogate from the dignity and greatness of Christ—His function was to *die* for us, He is primarily the *Saviour* and *Redeemer:* to His Apostles He confided the mission of teaching and preaching.

All other guides are more or less fallible. This is true particularly of those who, having spent a great part of their lives in error, far from the fold of Peter, are brought back mercifully to see the light by the power of God's grace. Such converts are often "converted in the wrong way," in a way perhaps sufficient for them individually, but not establishing thereby a general rule for others to follow, still less marking out a path for believers. Such men have often but a partial view of Catholic belief and practice and cannot, therefore, be considered on the same level as those who have never gone astray. Still less should we ever quote them in the same breath as the inspired utterances of the legitimately established successors of the Apostles and rulers of the Church.

Pope Leo XIII in his great Encyclical on the Condition of the Working Classes, speaking of the effect of the doctrine of Christ on the human race, strikes the sure and steady Catholic note when he says: "When the human race by the light of the gospel message came to know the grand mystery of the Incarnation of the Word and the Redemption of man, at once *the life of Jesus Christ* God and Man pervaded every race and nation and penetrated them with His faith, His precepts and His laws."

It is, therefore, not this or that particular *teaching* of Christ which represents the glory and salvation of mankind, but the *fact* of the Incarnation itself and the *fact* of the Redemption. But these facts, stupendous as they are, make their appeal in the first place to the mind, and they suppose for their comprehension, so far as this is given to man, a mind endowed and gifted with superior talents. For who can ever suspect the marvel of a God-made-man, or of the Son of God dying on the Cross to expiate the sins of an ungrateful people? Who could even begin to understand the mere outward meaning of the sublime doctrine taught by Christ on the Mount of the Beatitudes, much less fathom its hidden spiritual depth and power, save by the grace of Him who redeemed us and raised us to the level of Himself, so that we become by adoption and grace what He is by nature?

Even with the grace obtained for us on Calvary we most often remain blind to the wonder and power of Christ's doctrine, either for lack of the prerequisite intelligence or often for lack of reflection on the mysteries of His holy teaching.

Has God, then, left the majority of men in ignorance of the beneficent influence of Christ on the human race? How does the life of Jesus Christ in the words of Pope Leo XIII "pervade every race and nation and impenetrate them with Himself"? That which in the domain of devotion parallels the Incarnation, that which to the mind of every believer is the greatest achievement of human history is another *fact:* the presence of Christ among us throughout all ages—not only the doctrine and words of Christ but His very flesh and blood commingling with the men and women of all ages and transforming them lovingly yet mightily into Himself—*there* we have the greatest achievement of the greatest of the children of men, an achievement which has not been and which cannot be surpassed.

What, therefore, the Incarnation is for the mind, that the Blessed Sacrament is for the heart; and just as the Incarnation is the key that unlocks the sealed mysteries of the Christian teaching and solves the difficulties that beset the restless, wandering minds of men, so the Blessed Sacrament calms the tempests of the heart and sheds the beneficent rays of its love throughout the domain of practical religion and devotion. In brief, we say it is the centre of Catholic *worship,* just as the Incarnation is the cornerstone of Catholic dogma.

Here again we can appeal not to the opinions of self-constituted prophets, but to another of that line of supreme teachers to whom the God-man has confined His own office and power of imparting light and counsel. When the saintly Pontiff Pius X, looking round upon a world gone astray from the teachings of Christ, would bring men back to the purity of His doctrine and to the nobility of His example, when, in short, he would "restore all things in Christ", what remedy did he propose for such a gigantic task? Not the learning of the Schools, not the multiplication of even the sacred text or a part of it, but the very Body and Blood of Christ in Holy Communion, to be given to men and women in every state of life, yea, to the little children whom the Master would have come to His embrace. Again Leo XIII, great intellectual though he was, likewise points unerringly to the source whence salvation flows both for the Church at large and for every one of her members. The great Pontiff says: "The present

afflictions of the Church are greater and the persecutions more dangerous than those of previous times. Our Lord came to the aid of each great tribulation with a special devotion. The devotion which God now sends to succor his Church is devotion to the most Holy Eucharist. It is the highest of all devotions."

Following humbly in the path traced out for us by the supreme Pontiffs and guided by the Angel of the Schools, the great St. Thomas Aquinas, we may enter upon a few considerations touching the presence of our Lord in the Holy Sacrament of the Altar.

THE PLACE OF THE EUCHARIST IN THE LIFE OF THE CHURCH.

Three great mysteries are at the basis of all religion: a mystery of love in creation, a mystery of iniquity in the fall, and a mystery of reparation and redemption, which is at the same time the beginning of glory and triumph. God has strewn the visible and invisible world with the marvels of his power and wisdom. But of them all He has made an abridgement and a remembrance. In the exultant words of the Psalmist: "memoriam fecit mirabilium suorum . . . *escam dedit timentibus se*" (He has made a memorial of his marvelous works. . . He has given a food to them that fear Him). And the words of the Royal Seer find their fulfillment in the stupendous utterance of Jesus Christ: "I am the living bread which came down from heaven".

The Holy Eucharist is, then, a remembrance and a résumé of the entire Divine plan. It continues and completes the mystery of love in transubstantiation; as the Sacrifice of the New Law it carries on the work of reparation for the mystery of sin and iniquity; it is the herald of the final triumph: "He that eateth this bread shall live forever."

What Christ and His Sacrifice were to the human race during thirty-three years, that the Church and the Eucharist will continue to be to the end of time. The Church without the Eucharist is, therefore, inconceivable to a true Christian: it would be the same as the life of Christ without Calvary.

Every Christian is another Christ: "Christianus alter Christus". The life of Jesus Christ must be reproduced in Him just as it is in the life of the Church; and from the Eucharistic Sacrifice, as once from the Cross, must flow into

the individual soul the grace of eternal salvation. "Unless you eat the flesh of the Son of Man and drink his blood you shall not have life in you."

The Eucharist and the Redemption.

St. Bonaventure tells us that Christ would have remained upon the Cross for our salvation until the end of the world if such had been the will of the Father. Not indeed that the life and death of the Redeemer were insufficient, though accomplished within a short space of time and restricted to a particular place, but that we, individually, might be witnesses of His love and sacrifice.

But the wisdom of Jesus found a means of attaining the same end in a manner which would draw our love just as efficaciously to Himself and be, at once, a sufficient test of our faith in Him. And for this purpose He instituted the Holy Eucharist, as the perpetual Sacrifice of the New Law in which Christ is immolated anew, without ceasing, for all times and in all places. There He is able to intercede for us unto the end of the world as powerfully as when He hung upon the Cross. There He can apply to every individual soul the merits of His Sacrifice and give to each one the same opportunity to declare His faith, as He gave to those who stood on the summit of Calvary. For not all generations could gather round the sacred hill of the Bloody Sacrifice, yet every man who would be saved might have an equal faith which will confess the Saviour before men amid His shame, lowliness and complete abasement, even as did the good thief, the Roman centurion and the remnants of the Master's scattered flock. Every man must drink the chalice which He has drunk.

So is the work of Christ continued in the Eucharist, not indeed that *He* may merit more, but that *we* may individually receive of His merits. In the words of M. de Condren: "The Sacrifice of the Cross merits everything but applies nothing, and the Sacrifice of the Mass merits nothing but applies everything." We say, therefore, that the Mass is the Sacrifice of the Cross put within the reach of every soul throughout all times and in every place. It is a reproduction and completion of the mysteries of the life and death of Christ; not a mere portrayal of past events, but a real and actual repetition and

extension of the wondrous events begun more than 1900 years ago.

The Gospel, which is the word of Jesus Christ, is read and announced in the Mass, but the Gospel is only a part of the Mass, just as the preaching of Jesus was only a part of His life on earth and not the greater nor the most important part. This consideration shows us the reason for the truly Catholic attitude on the important doctrine of the Holy Eucharist and, in particular, her teaching with regard to the Sacrifice of the Mass.

The question why the "application" of the merits of the Cross was not made once and for all, is a question of *fact* and has been the subject of one of the fundamental differences between Catholic and Protestant belief. If the will of God is such, then there is no arguing the matter; controversy is not the aim of the present treatise. We can, however, see some of the far-reaching conclusions which result from our belief and note, in particular, the *individual* stamp which it puts upon the work of salvation in the Catholic Church. That work on the part of Christ is divine but we are human, and we are saved in a human manner, that is to say, in a manner conformable to and adapted to our own nature. We are saved, not, as it were, in a lump, but individually, all through the centuries, just as if Christ died anew for every soul and paid the full price of His Precious Blood for every human being that is born into the world.

From such a point of view the Holy Eucharist takes on a new and startling importance both in the life of the Church and in the life of every Christian. For though other Sacraments are channels of grace and means of salvation, in this Holy Sacrament we have the Author of them all, the source and fountain-head of grace and the gate of eternal life.

We may go further and assert with St. Hilary that there can be no true Christianity without faith in the Holy Eucharist and, moreover, a faith which goes to a Real Presence. Only those deny the Eucharist, who deny the Divinity of Christ. Some there are who still pretend to hold to the Divinity of Jesus Christ without a belief in his Real Presence on our altars; but the hard, inescapable facts of history are more and more conclusively proving day by day the uselessness of such an

empty claim. Those who would ruthlessly cut away this most consoling of the Church's doctrines have a false conception of the Incarnation itself; they do not hold it in its full meaning. By the Incarnation the Son of God united Himself to human nature; by the Eucharist, in the Holy Communion, He unites Himself to each individual recipient and makes him a partaker of the benefits bestowed by the Incarnation, Redemption, and Divine Adoption. In other words, the Holy Eucharist is the Incarnation individualized in every one who eats the flesh of the Son of Man and drinks His blood; for He is the Vine, we are the branches.

The Eucharist, the Reproduction and Completion of the "Mystery Which Is Christ".

The Eucharist is, therefore, the completion of the divine mysteries, the final chapter in the relations which God has with man on earth. As such it renews and makes abiding the entire life of Jesus Christ from His Incarnation to His Death on the Cross.

This fact constitutes the greatness of the Sacrifice of the Mass and of everything connected with it. "How great is the dignity of a priest," says St. Augustine, *"in whose hands Christ again becomes man."* Nor do the revered doctors of the Church consider the Eucharist, whether in its form of Sacrifice or as Holy Communion, as exercising the power of God in a lesser degree than the greatest mysteries of our holy faith. Thus St. Bonaventure speaking on this subject says: "God appears to do no less a thing when He deigns daily to descend from heaven upon our altars than He did when He came down from heaven and took upon himself our human nature." Bold words indeed, but they express perfectly the unvarying belief of the Church. And St. Jerome voices the same sentiment when he assures us that "the priest calls Christ into being by his consecrated lips". Everywhere and for all times the nativity of Christ is renewed unto each generation. He comes unto His own, poor and lowly; He is received by the simple and humble of heart and rejected by the great ones of His own world. As of old, the heavenly choirs herald His advent, even though only the voice of God's representative utters in subdued tone the "Gloria in excelsis".

The outstanding character of our Lord's human life was a profound humility. This, too, we find reproduced and perfected in His Eucharistic life. The Apostle could say of Him in amazement: "He emptied Himself, taking the form of a servant . . ." and thereupon adds: "Wherefore God hath exalted Him and given Him a name which is above every name."

How much more profoundly does Jesus humble Himself in the Holy Eucharist! Stripped of even His human form, He becomes Bread for the spiritual nourishment of His creatures. St. Bernard expresses this in his usual pithy manner when he exclaims: "usque ad carnem, usque ad crucem, usque ad panem" (even to flesh, to the cross, to bread). And then drawing the same conclusion as St. Paul we can add: "wherefore God hath exalted Him"; but who can measure the exaltation commensurate with such an abasement? The Incarnation, the Redemption and the Eucharist, the Crib, the Cross and the Altar, these wondrous stages in the humiliation of the Son of God have been mercifully revealed to us; we need an eternity to witness the stages in His glory and ultimate triumph.

Perhaps more than His Incarnation and life on earth, the Holy Eucharist is the renewal of Christ's death. "For as often as you shall eat this bread, you shall show *the death of the Lord* until He come." This aspect of the Sacrament of the Altar has never been lost sight of in the Church. Thus we read in the Secret Prayer of the ninth Sunday after Pentecost: "As often as the remembrance of this victim is celebrated, so often is the work of our redemption carried on." In the mind of the Church this is an ever-recurring work. When we were yet unborn He died for us; when we could not yet suffer He suffered in our stead. But now in every Sacrifice of the Mass, to each and every believer, the same question is put as of old to the Apostles: "can you drink the chalice which I shall drink?" And when we eat His flesh and drink His blood we unite ourselves to His death on the cross. When our sufferings could not yet merit, He merited by His sufferings . . . now, united to Him in the Holy Communion our slight sufferings fill up the measure of Christ's sufferings in our behalf.

Thus does the Eucharist become for the Church and for every one of her children the great memorial of Jesus Christ, recalling every part of His life on earth, but a memorial withal, which really reproduces and continues unto the end of time the work of our salvation, applying in the individual what was once accomplished in the race.

[TO BE CONTINUED]

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DIOCESAN OR REGIONAL SEMINARIES.

To the Editor, THE ECCLESIASTICAL REVIEW.

In the April issue of the REVIEW, Monsignor Selinger seems to have become infected with the American germ of consolidation. This distinguished priest infers that the ideal of chain efficiency should be applied to the Church and particularly to our seminaries. The thought of the application of this theory gives one a severe shock.

The writer dismisses the argument from the Council of Trent rather casually. He adds, "Teaching and discipline could be greatly improved if fewer major seminaries insured able faculties and steps toward uniformity of training." Such a statement is purely gratuitous, for there is no reason to believe that the larger seminary centrally located is better able to equip itself with an efficient faculty than a small diocesan seminary. In fact the necessity of supplying a greater number of such professors only burdens it the more. And we must not overlook the fact that the seminary is not dealing solely in mere education. Important as that is, it must always yield to those spiritual requirements that outbalance the purely intellectual. In brief, a seminary is not a plant to turn out priests according to a certain set model.

As to equipment and uniformity of training the writer again comes upon a debatable question. Most of our large seminaries are preparing the greater part of their student body for the larger dioceses where the work is generally organized and where the young priest must look forward to spending fifteen or twenty or even more years after his ordination as an assist-

ant in some large parish with perhaps two or three other assistants and a pastor.

The training of such young men must be naturally quite different from that prescribed for young men who are at ordination expected to take charge of a mission district where alone each must stand as the representative of the Church, intellectually, spiritually, socially.

Of course it is understood that this difference does not refer to the technical courses of studies, which are essentially the same in all seminaries, but rather to the atmosphere and psychological viewpoint of faculty and students.

And it does seem unfair to train men in the midst of the richness of the glory of the Church where they see only the success of its perfect organization, the glory of its ceremonial and the beauty of the Faith of countless Catholics, and then send them newly ordained to the lonely hills and prairies of the West and South and expect them to carry on with the zeal and enthusiasm that are inspired by visible results.

Here it should be added that when priests are educated far from the diocese which they serve, there is a needless mystery thrown about the priesthood. The local youth regard it as something entirely beyond the horizon of their ambition. Consequently vocations do not flourish. The priest remains always a stranger among his own people.

Your correspondent asserts that the number of priests capable of being directors and teachers is not sufficient to justify the multiplication of seminaries. This is another gratuitous statement. How can we know? Certainly there are a number of priests in many dioceses, small dioceses too, who would seem to be ideally fitted to guide young men. It remains for them to prove themselves, for this conclusion is in doubt until such time as experience finally settles it.

Monsignor Selinger concludes with what appears to be the strongest argument of all for the diocesan seminary. He uses it in suggesting the original or large inter-diocesan seminary, namely, the personal influence of the professors outside the classroom. But what chance is there for a professor to have anything like intimate contact with three or four hundred students, and by the same method what chance is there for any average student in such a body to have intimate contact with a professor?

Experience tells us only too well that there are numbers of men who go through their course with never more than a perfunctory, formal relationship with any member of the faculty. Seminary professors year after year are forced to confess that there are men in the ordination class about whom they are entirely in the dark.

This is a condition that can be overcome only in the diocesan seminary. There only is it possible to correlate sufficiently the real factors of a student's character. And it is only in a small number that any man has real influence; so only in a small group can a professor's personal influence be felt.

In proposing the action of the Holy See regarding Italian seminaries the writer is most unfortunate. Italy is a Catholic country, at least in mental attitude and outlook. A very small portion of America is too, but an immense section of our land has absolutely no concept of the Catholic sense. This applies to a large part of our Catholic population, but it is not said in a critical spirit, for they are victims of the atmosphere in which they live.

If we are to make any impression in this vast section, we must prove first of all that we are not strangers in origin or training. If we are to understand those whom we would serve we must be familiar with them. This intimate familiar knowledge can come only from association, for it takes a priest years to get the point of view of his people. People will approach priests they know, whose antecedents they know, far more freely than they will approach strangers.

In short, practically speaking the diocesan seminary remains the only institution to train men to serve a particular people. They have a better chance to know and understand them.

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MARYKNOLL MISSION LETTERS.

CHINESE PSYCHOLOGY.

When I first went to China, twelve years ago, it was the fashion to regard the Orient as a land of mystery. On the boat crossing the Pacific, we were told that China is a bundle of contradictions that defies understanding. Even missionary

friends of long residence, and who had been close to the people, gave us these instructions for practical guidance: "The best mode of acting in China is to come to a logical conclusion, and then do the exact opposite, and you will probably be right."

When we asked the reasons for things, as every Westerner must constantly do, we were met with pitying smiles: "You are in China now. There is no getting to the bottom of things in this country. There *aren't* any reasons for things. It's the Chinese way of doing things, that's all." A current comment was the paraphrase of Virgil's famous lines: "Happy is he who is able to know the reasons of things." It became in China: "Unhappy is he who tries to find out the reasons for things".

Where the Difference Lies—

Undoubtedly this view of the Chinese, that saw in them inexplicable puzzles, was founded on real observation. They indeed do many things that appear very curious to us. But to diagnose these peculiarities as proceeding from a radical difference in mentality was going too far. It does not follow that they are different beings from us, just because they do things differently. In fact, the title of this article is a misnomer. There is really no such thing as Chinese psychology. There is human psychology, that's all—the same in the American, the Chinese, and the Fiji Islander. The term psychology is here used in its loose, popular sense, as denoting the various mental reactions to various circumstances.

Actually, the Chinese mind works the same as ours. The reactions are admittedly different. What is the answer? It is that the Chinese is possessed of, and sets out with, a set of preconceived principles, attitudes, and assumptions that differ totally from ours. Set that mind working on the same problem, and it will naturally issue in results different from those arrived at by us. The Chinese civilization, customs, and training differ from ours enormously. It is this difference in mental baggage that accounts for what is to us an inexplicable refraction of the ideas and acts that issue from the Chinese brain.

* * * *

The Principle of "Face"—

One principle alone will account for fifty per cent of the seeming peculiarities of Chinese behavior, it is the principle of "face". Face has been variously defined as reputation, as human respect, as vanity, as pride. In reality, it is none of these. It is the dramatic instinct of getting off the stage with credit. It does not care if the reputation is seriously damaged, so long as the appearance of it is saved. Its motto might be, "Save the surface, and you save all". It is never a question of facts, but of form.

A neighbor moved a foreigner's boundary stones, giving himself ten feet of the foreigner's property. Another Chinese saw the deed. Haled into court, he testified that the man had appropriated five feet of ground. The foreigner was amazed. "You know my original plot", he said, "you know he took ten feet." "Yes, but if I say five feet, he saves his face, as it gives him an ostensible reason for the deed. Otherwise, his only possible motive is plain stealing, and he loses face. That will make him angry, and he'll get back at me. I'm sorry, but I can testify to only five feet. However, I'll swear that he already had five feet of yours when he started, that saves your ten feet, and his face."

An official imposes an illegal and exorbitant tax. "Write to the yamen, and tell the mandarin I refuse to pay the tax, because it is illegal," you say to your Chinese writer. "No can do," he replies. "He knows the law; if you say the tax is illegal, you will make him lose face. Better say times are hard, and you are certain his well-known benevolence is not going to insist upon collecting this tax from a poor man. He will understand you don't intend to pay it, and that will close the incident."

* * * *

Injured "Face"—

The cook applied for an increase in salary; he was getting one dollar a week, and wanted two. A big rise indeed. "Why do you need this money?" "My father says I must get somebody to sweep our house." "Oh, you are hiring a servant, are you? Aren't you getting rather up in the world, all of a sudden?" "No, how could we hire a servant? My father just wants a girl to sweep the house." To the still

mystified missioner, the mention of a girl was a slight clue. "What sort of a girl do you want? Are you contemplating matrimony?" Exit the cook. The correct guess had proved too much for him.

He had lost face by being put in the position of admitting he wanted to get married, a thing which runs counter to the Chinese sense of dignity. He was not seen again for a week. At the end of that time, his injured face had recovered sufficiently, and he reappeared in the kitchen. Subsequently, he secured both the rise and the bride, and has lived as happily as possible under the circumstances ever afterward. But even to this day, something akin to an Oriental blush mantles that injured face whenever he encounters the missioner who unwittingly caused it such damage.

* * * *

"Face" at any Price—

As may be supposed, this trait makes it quite impossible to secure the admission of a fault. You catch a man in the act of appropriating a ten-dollar bill. "Pardon me, you are taking my money." "Taking your money, what an idea! Fancy me taking ten dollars! If I wanted to steal, I'd take something worth while. I was only picking this up to give it to you. I thought you lost it." Accept the explanation, if you are wise. You save your ten dollars, and he saves his face, which ought to make everybody happy.

You remark that his idea is not to deceive you. He knows perfectly well that you know he stole the money. The actual fact does not worry him, nor your opinion of it. His object is to get off the stage gracefully, with a saved situation. Better let him do it.

"I shan't need you any more", you say to the gardener, or *king of the flowers,* as he is picturesquely termed in China. "Your work isn't ten parts good; the garden is neglected. I must get another man." "You hired me by the month; I'll have to work the month out." "Can do, go ahead, but at the end of the month you must look for another job." Needless caution.

A few days before the appointed time, your gardener informs you he is sorry, but he is obliged to leave you for a better position that has been offered to him. You understand,

and you part friends. He has achieved the position of having quit, rather than of being dismissed, and he saunters out nonchalantly to seek another job, with face intact.

To save one's face and lose one's life would not seem to be a very attractive proposition. Yet they tell the following story of a Chinese mandarin who was sentenced to death for malfeasance in office. As a special favor, he was allowed to be beheaded wearing the full regalia of his official dress. Thus he lost his head, but saved his face.

* * * *

Every Chinese an Actor—

Whether all the world is a stage or not, at least every Chinese is an actor. Whence is this dramatic instinct derived? Undoubtedly from Confucius and Mencius, the two great sages who have molded the Chinese mind. One of their great sayings was that there are three hundred rules of ceremony, and of behavior three thousand. Their emphasis was on the way of doing things, rather than on what was done. While Aristotle was dealing with principles and reality, they were occupied with customs and form. Right there is the greatest difference in the basic assumptions that underlie the thought of East and West. Is it any wonder that such opposite premises issue in widely divergent judgments and conclusions?

The other side of the shield shows us that these opposite premises also account for certain superiorities that the Chinese undoubtedly possess over the Westerner. In the matter of politeness, for instance, they leave us far behind. Ceremony is to them an inherited instinct. They have a million gentle and graceful ways of lubricating the friction of social intercourse that we would never dream of. Honorific terms are always employed. "What is your honorable name?" "When did your excellence leave your illustrious home, to come to our miserable country?" "If you will impart to us your exalted knowledge, our poor people will be fortunate indeed." Adjectives that are not meant, you may say, are like water on a duck's back. Right you are, but the duck likes it.

* * * *

A Famous Virtue—

Filial piety is another famous Chinese virtue that seems to spring from the proper sense of ceremonial, or the fitness of

things. It is a fact that the Chinese carry devotion to parents to an extreme degree.

This does not mean that all Chinese children are well behaved or obedient. They are too little to know the *Book of Rites;* and, unfortunately, that same document which says much about the duties of children to parents, says nothing about the duties of parents to children. The result is poorly trained children. Yet, strangely enough, the children, once grown up, fit into the system, and it is the grown young men and women who imbibe and manifest that filial piety that has been the admiration of the world.

The classic example of this is the young man of the Chin Dynasty, whose parents had no mosquito nets. He hit upon the expedient of going to bed early, and lying perfectly still all night, so that the family mosquitoes might gorge themselves on him alone. By keeping the mosquitoes busy in this fashion, he enabled his parents to sleep in peace.

* * * *

It could not happen in China—

The kind of thing that *could not* happen in China is illustrated by the following incident that *did* happen in the United States. A brother and sister, the children of a widowed mother, had grown, secured good positions, and were getting on. The mother, old and feeble, was a charge and an expense. They went to the superintendent of the Poor Farm, with a view to having the mother accepted as an inmate. The superintendent agreed. "First", he said, "however, I want to tell you a story."

"Some years ago, a man died in this town, leaving a young widow with two children. She was very poor. I knew the family, and did not see how she could support the children. I went to her, and advised her to put the children in an institution. She was almost indignant, 'I have two hands', she said, 'and before my children go to any institution, I'll wear them to the bone.'" "What's that got to do with us?" asked the young couple. "Just this much," answered the superintendent, "that woman was your mother."

Let us hope cases such as that are rare in America. In China, they are quite inconceivable. The devotion of the Chinese to parents goes to great, and even questionable

extremes. It is a common happening for sons to slice off a piece of their own flesh to feed a sick parent, since, in certain cases, the weird Chinese medical system holds this to be a specific. A son will not only support his parents, but will bankrupt himself merely to show them honor. He will do this, for instance, in order to provide deceased parents with an expensive funeral. In China, children have been thrown or given away, and wives sold, in order to provide better for the support of an aged father or mother.

* * * *

Emphasis on Form—

Chinese psychology is a large order. One could discuss it properly only in volumes. The main clue, however, is, in our opinion, an emphasis on custom and form, rather than on fact and reality. This tendency, however, does not deprive the Sons of Han of the generality of fine human qualities, such as generosity, loyalty, industry, patience, perseverance, cheerfulness, and, last but not least, a priceless sense of humor. To know them is a great privilege, and to live among them a pure delight.

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INDIRECT AID TO SCRUPULOUS PERSONS.

To the Editor, THE ECCLESIASTICAL REVIEW.

In a previous number of the REVIEW [1] some account was given of the help that modern psychology may offer the confessor in the treatment of scruples. A knowledge of the mental mechanisms involved in this disturbing ailment, together with tact and perseverance on the part of the confessor, may enable him to determine the cause of the scruples and apply remedial measures. It was pointed out, however, that this sort of diagnosis is by no means easy. The victims of scruples are usually so nervous in the confessional that they scarcely give an intelligible answer to the simple questions which aim to elicit information on the cause and growth of

[1] "Scruples and Psychology", ECCL. REVIEW, LXXV (1926), 480-506.

their scruples. If patient investigation proves fruitless, it is difficult to apply a direct remedy, since the cause of the malady remains unknown. But it is not necessary to despair even then. Although a direct method of treatment be ruled out, there remain methods which might be called indirect.

The first of these pertains to the instruction given in the confessional. We know that repeated assurances that there was no sin, that a confession was good, that contrition was adequate, and the like, engender no great confidence. The penitent is ever ready with that fatal "Perhaps —". "Perhaps the confessor did not understand; perhaps I did not explain things clearly," etc. Advice to disregard doubts, and to confess only what is certain, likewise makes no impression. What is to be done?

Instead of spending valuable time in useless repetition of these assurances, it has been found very useful to give a short talk on a subject that *seems* to have no connexion with the scruples. It may be merely a "pious exhortation" added by the confessor. The mercy of God, God's providence, the love of Jesus for souls, the great rewards promised for even little things; in short, a sane topic of a consoling nature will sometimes work wonders.

Care must be used in the choice of topics. What is stimulating to the normal soul may be very disquieting to those who are scrupulous. Thus, the realization of God's omnipresence may spur on the vigorous soul to healthy action, but it may prove a veritable occasion of terror to others, who are prone to think of God as "spying on them to detect them in misdemeanors". Therefore the topics must be carefully chosen, no matter how like the usual exhortation they may eventually appear.

By this means the confessor is actually striking in the dark at some of the possible beginnings of the scruples. Who does not know that an undue emphasis on the justice of God, with never a word on His equally important attribute of mercy, is sometimes the starting-point of scruples for timid souls and such as are inclined to anxiety? If such a penitent hears frequently of the mercy of God, of the love of Jesus Christ, and of similar truths, hope and courage return. Over a considerable period of trial this procedure was found effective in cases

that resisted every other effort. One should not give up too readily. It may even be necessary to repeat, when the topics that seem available have been covered; what failed once may succeed later. Usually the confessor must forgo the satisfaction of knowing just what topic marked the beginning of diminishing fears, just as the penitent cannot tell what originally brought them on.

Some cases, however, fail to respond to this treatment. There is then one more alternative, one further indirect means. It is the assigning of carefully chosen reading. The reason for this procedure when all else fails is well stated by Dr. Mullen in his dissertation *Psychological Factors in the Pastoral Treatment of Scruples.*[2] He says that reading of this kind "will often accomplish far more than advice given, but not assimilated under circumstances of emotional excitement in the tribunal of penance. Apparently attentive, they are even then preoccupied, absorbed with the disturbing scruple."[3] "In this connexion De Lehen's *Way of Interior Peace* can be recommended as a classic that should not be overlooked." This statement may not meet with universal approval. However useful the other sections of the book, Part IV, *Of Scruples,* suffers from serious defects as reading matter for the afflicted.

The very first sentence of this part gives one pause. "A scruple is a doubt as to what is or is not lawful."[4] To identify a scruple with a doubt certainly does justice neither to the scruple nor to the theological doubt.

But there are more serious objections. Chapter II of this part gives the "general causes of scruples". In the very first line we find listed as a cause, in bold capitals, WEAKMINDEDNESS.[5] Consider the effect of this on a scrupulous person who half suspects that he is weakminded. Nor is the shock of that term removed by the subsequent explanation. "A sound, healthy mind accepts reliable evidence, and with it remains in peace," etc.[6]

Further on, one of the causes of scruples is given as "a tender, timorous conscience",—"a tender conscience may

[2] *Cath. Univ. Studies in Psychology and Psychiatry,* Vol. I, No. 3, June 1927.
[3] P. 149.
[4] P. 265.
[5] P. 268.
[6] *Loc. cit.*

easily become anxious ".[7] A timorous conscience indeed may develop scruples. But can that be said of a tender one? How will this fit in with what is generally said of the desirability of a tender conscience?

There are other passages, too numerous to mention in detail, which can only serve to disquiet scrupulous penitents.

The reason given by Dr. Mullen for assigning reading to such sufferers is good, but surely there could be a better choice of book. As the English translation appeared in 1888, and the original much earlier, we need not be surprised that the treatment of scruples, from the psychological standpoint, is found wanting. Indeed, De Lehen's book is not at all in conformity with Dr. Mullen's own psychological researches.

It is doubtful whether books specifically written for those who are scrupulous, serve the purpose for which they were intended. Actual practice tends to make one more and more wary of them. Experience confirms what was said by Father Chrysostom Schulte, O. M. Cap.: "Should we put into the hands of those suffering from obsessions such literature as will help them to orientate themselves in their trouble? I think this should be done only with the greatest caution. In my experience the literature for scrupulous and anxious souls does positive harm. As for the popular medical literature, these sufferers almost always read into it whatever is grist for their mill. They are incapable of a critical judgment in their own case. On the other hand much is gained if they can be persuaded to read indifferent matter which takes their minds off themselves."[8]

Anything that savors too much of sentimentalism must be avoided. These penitents need to be filled with sane, solid ideas on all points of religion. We do not presume to dictate what individual books should be chosen, for every confessor will know what is likely to prove useful in any particular case. But in any event, as in the talk in the confessional, so in the reading assigned that matter which is most cheerful and soundly encouraging will prove of greatest value in this indirect means of aiding the scrupulant.

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[7] P. 277.

[8] *Die pastorale Behandlung der Psychopathien,* in *Religion und Seelenleiden,* I (Düsseldorf, Schwann, 1926), p. 128.

THE NEW MASS OF THE FEAST OF THE SACRED HEART.

Qu. 1. May I ask you what difference do you find between the former Mass of the Sacred Heart of Jesus and the new Mass of the feast of the Sacred Heart, in regard to the Introit, Orations, Epistle, Gradual, Offertory, Preface, Communion?

What dogmatical truths are pointed out in the new Mass in a clearer way than in the former, regarding the mission of the Sacred Heart to mankind?

Lex orandi est lex credendi. Illustrate this in both Masses.

2. Give the differences in the whole conception of the Office, some remarks regarding the choice of the Psalms in Vespers and Matins.

In regard to the Capitulum at Vespers, Sext, None.

What is the leading thought of the lessons of the Second Nocturn?

3. Can you find any providential arrangement of the Sunday Office, especially Epistle and Gospel, to fit in a remarkable way into the Mass of the Octave?

What other Sunday shows something similar in its Gospel and First Nocturn lessons during an octave? C. S.

Resp. 1. Whenever the Church institutes a new feast, or publishes and imposes new liturgical texts for holy Mass or for the Breviary, she follows the well known principle, "Lex orandi, lex credendi". She wants us to find in her liturgy a more explicit and more accurate expression of her doctrine.

Now the new Mass and the new Office of the Sacred Heart emphasize more strikingly than the previous texts the main and formal object of her devotion toward the Sacred Heart of Jesus; which is the divine and human love of our Lord for His Father and for us men, as symbolized by His heart of flesh. The Preface of the new Mass gives the keynote of the whole liturgy of that devotion: ". . . Aeterne Deus: qui Unigenitum tuum in cruce pendentem lancea militis transfigi voluisti, ut *apertum Cor, divinae largitatis sacrarium, torrentes nobis funderet miserationis et gratiae,* et quod amore nostri flagrare nunquam destitit, piis esset requies et poenitentibus pateret salutis refugium".

2. In the former Mass and Office the devotion to the Sacred Heart was considered mostly as an aspect of the homage rendered to Jesus crucified and to His five Sacred Wounds.

The Invitatory of Matins was "Christum *pro nobis passum* venite adoremus". The Preface of the Mass was none other than "de Cruce". The responsories of the Nocturns were borrowed alternately from the liturgy of Passiontide and from the Office of the Blessed Sacrament. The new Mass and Office repeat over and over again that, in adoring the Sacred Heart of Jesus, we adore and proclaim His love for us, and we mean to atone for our ingratitude and our innumerable sins, which being foreseen by Him have truly wounded and pierced His Sacred Heart. "Cor Jesu *amore nostri vulneratum* venite adoremus," says the Invitatory.

The lessons of the Second Nocturn give the historical development of the devotion to the Sacred Heart, and explain the providential mission of St. John Eudes and of St. Margaret Mary Alacoque. There we find a detailed narrative of the most famous manifestation of the Sacred Heart to St. Margaret Mary, on 16 June, 1675: "Quarum apparitionum celeberrima illa est, quâ ei ante Eucharistiam oranti Jesus conspiciendum se dedit, Sacratissimum Cor ostendit, et conquestus quod pro immensa sua caritate, nihil nisi ingratorum hominum contumelias reciperet, ipsi praecepit ut novum festum, feria sexta post octavam Corporis Christi, instituendum curaret, quo Cor suum honore debito coleretur atque injuriae sibi in Sacramento amoris a peccatoribus illatae dignis expiarentur obsequiis."

The sacred Heart of Jesus wounded and bruised by our sins demands of us *love and reparation.* This is the touching thought expressed in the responsories, and psalms and Oremus of the new Office: "Deus qui nobis, in Corde Filii tui, *nostris vulnerato peccatis, infinitos dilectionis thesauros misericorditer largiri dignaris;* concede, quaesumus, ut illi devotum pietatis nostrae praestantes obsequium, *dignae quoque satisfactionis* exhibeamus officium. Per eumdem Dominum. . ."

3. The Office and Mass of the Third Sunday after Pentecost had to be embodied in the privileged Octave of the Sacred Heart, precisely because Christ Himself, in the apparition mentioned above, asked that the feast of His Sacred Heart should be celebrated on the Friday following the octave of Corpus Christi.

But it may be said also that the Epistle and Gospel of that Sunday are in keeping with the object of the devotion to the

Sacred Heart. The Epistle exhorts us to trust in God's love for us: "Carissimi, humiliamini sub potenti manu Dei, ut vos exaltet in tempore visitationis: *omnem sollicitudinem vestram projicientes in eum, quoniam ipsi cura est de vobis.*"

And the Gospel shows to us the *merciful love of the Sacred Heart for sinners,* and relates the touching parables of the lost sheep and of the groat.

The works that best explain the development of the devotion to the Sacred Heart and the reasons for giving a new Mass and Office are, first of all, the Encyclical Letter of Pius XI, reproduced nearly in its entirety in the lessons of the second nocturn throughout the privileged octave of the Sacred Heart; likewise, the Life of St. Margaret Mary by Bishop Bougaud; then again the masterly work of R. Père Terrien, S.J., *La Devotion au Sacré Cœur de Jésus;* and the books of Abbé Anizan entitled *Qu'est-ce que le Sacré Cœur?, Vers Lui* and *En Lui* (published by P. Lethielleux, 10 rue Cassette, Paris).

PRIESTLY TACT AND SALESMANSHIP.

What should be the approach to a sick man in order to dispose him favorably to receive the Sacraments? The question is one which any priest having the care of souls is called on to face times without number, and each is certainly an occasion of intense anxiety to a zealous priest, even if not to the patient. But for some reason such problems seem to get but little discussion in our sacerdotal magazines and very little attention in the seminary course.

It seems to be taken as a matter of course that every priest will be tactful on such occasions, or else that the Grace of God will supply his deficiencies. But God does not often miraculously endow a priest with knowledge or tact either, and it is a presumption on His mercy to suppose that He will always make up for the deficiencies of His ministers, even in such matters.

Here the children of this world again show themselves wiser in their generation than the Children of Light, for in matters of business, corresponding cases are not left to the chance mercy of an untactful salesman. Either by the simple process of discharging inefficient salesmen, or by carefully instructing

them how to proceed, a sales-manager worthy of the name gets an effective force.

* * *

As an instance of the care business men give to such things, here is the substance of a sales-manager's talk to a crew of men selling kitchen ware from house to house.

"Where do you think a salesman should stand at the precise moment a woman is opening the door? She comes there expecting to find a neighbor and sees a strange man. Her first impulse is apt to be a slight fear and this is just one more obstacle for the salesman to overcome. If he is close to the door this feeling is increased and also if he be too close he can not make any gesture toward getting in except to take hold of the latch. This she will generally resent and if the door happens to be locked she will not open it.

"On the other hand if he is standing too far away his appeal loses force, every foot away decreases the effect of the talk just so much.

"So the best position is to be close to the door but just at the moment she opens it to step back. So the first sight she gets of you you are moving away and she will not have the fear. Also you step back just one step so that when you have made your opening talk and ask to come in you can take a step forward and she will be apt to open the door."

That much refinement of applied psychology to sell a few pans!

Foolish hairsplitting? Not in the least. Every member of the crew showed a higher percentage of admissions to calls made on adopting this system. For a careful record—like a particular examen—was kept of each stage of the interview on each call, written down and checked on leaving the house.

A seminarian on vacation happened to be the most successful in gaining admission to the houses; so other men were sent along with him to study his method. On the other hand he was notoriously poor in closing sales; so the sales-manager went with him for one morning to see what was the matter with his close. The diagnosis was:

"You make your close too solemn and scare them off. You wait till they have satisfied their curiosity and begun to lose interest and then you introduce your order book and make it a

serious matter. Get that order book out early on some pretext —best thing to show them names of others who have bought; make your close off-hand and lead them into it. Dont ask them for the order; ask for the number of the house. If a woman once gives that, she is going to buy. Even though she does not know it, you do. She is going then; push hard."

The seminarian doubled his percentage of orders taken when he mastered this close.

* * *

"But if business is so acute and careful in trying to win a customer, why not equal care and definite technique in seeking souls?" remarked the Editor of THE ECCLESIASTICAL REVIEW on considering the above. Amen. Why not indeed?

The seminarian referred to thought he would try it when he returned to the school in the fall. So he became a promoter in the Eucharistic League. Said the method of salesmanship which he had studied during the summer: "Sometimes the prospect has already investigated or is weary of investigation and falls for a real hard attempt to close without much talk. And sometimes the very fact that the salesman is so amazingly quick to try to close rushes the prospect along."

Now all the students had heard the same talk from the Director of the League, and it was foolish to try to instruct them. So he tried the off-hand, quick, close.

His approach was *ex abrupto:* "Say! Have you joined Togo's League yet?" The question smacked of the old "many questions" of our Logic days, but almost all expected to join sometime.

"Why, no. I thought I would later."

"Well he's sending in another batch of names to-morrow. Let's go over and sign up." Seldom was anything more needed.

* * *

In his first work as assistant, Fr X was given charge of a large Sanatorium. It was not a Catholic institution, but he was given every courtesy by the management.

Now it so happened that he had started to make his studies later in life than most, so he had a lively recollection of getting badly rattled in the confessional and dreading it as an ordeal. Consequently he adopted the off-hand manner and made it as easy as possible for the penitent. Also he realized that even

a lax Catholic knows quite as well as one can tell him that it is his duty to go to Confession. What he needs is to be pushed into it.

He would be notified of a Catholic patient's arrival and would call.

"Good morning, I am Fr X from St. Patrick's—just over the hill there. How are you? Where are you from?" A few commonplace remarks, and he came straight to the point.

"I bring Holy Communion to all the patients here once a week. What time do they bring your breakfast?"

A simple enough question but leading to the main issue and while the patient recognizes it, he can hardly refuse to take the step. For one thing it is too unexpected to avoid readily.

"At 7:30."

"All right, I will come at 7:15. Would you rather go to Confession now or in the morning?" If he is speaking to a practical Catholic, no time is lost: "Just as you wish, Father".

But if the patient has been long away from his duties he tries to rally his surprised forces and delay matters.

"Why—uh— I dont know—I dont think I can get ready in that time—"

Even in his stalling he is getting more involved and Fr X is prompt to push the advantage.

"O, it won't take long. I'll help you examine your conscience if necessary. But I don't suppose you have killed anybody." A nervous smile is usually the response to this mild sally. "All right, then, I will be around at 7:15."

The subject is finished, a few words on an entirely different topic, with a joke as he leaves the room. Next morning he finds a nervous but resolute man, perhaps beginning: "It's six years—"

Observe: the penitent is in new surroundings, generally lonesome, and with plenty of time to think things over and a very severe illness to emphasize the realization that he had better get straight again. Fr X is a stranger to him and he has not a fear of defaming himself before a priest who knows him well. The priest is businesslike and brisk, but is evidently not one to be severe on a penitent. The conditions are favorable all around. Then he is pushed into it so speedily that he has no time to think up objections. It is just another case of

an amateur against a professional in the brief tilt; with possibly a soul's salvation at stake.

Of course it does not always work out just that way, but in a large majority of cases it does, and even when it does not, there is nothing in the method that antagonizes and makes it more difficult later.

Once Fr X met a woman who was prompt and vigorous in repelling the suggested confession. She freely said she had not been to the sacraments for three years, but would not go until she "felt right about it". So quickly did she push the idea away that after two attempts Fr X decided that she was afraid she would yield and was taking special care not to. So he adopted the contrary style in order to throw her off her guard.

She would be there for some months and in the monotony of "chasing the cure" visitors are always welcome. So he made it a regular visit and always asked her to go to confession—in such manner that it was easier to refuse than to consent!

After a few such visits, she felt complete mistress of the situation and had relaxed. Also she was using up her excuses, for she did not realize the planned campaign that was quietly taking her outposts and undermining the strong points. Then abruptly the attack was launched on Christmas Eve when Fr X came in the early morning and drew an intense picture of the Blessed Mother and St. Joseph seeking a home for the Divine Infant, and ending by showing her the pyx that he carried, with the involved question: "Now, you don't want to turn Him out in the snow like they did in Bethlehem, do you?"

"N-no."

The stole was promptly reversed. "How long is it since you went to Confession?"

She never missed a week while in the sanatorium and was a practical Catholic after she left.

* * *

Obviously the same method applies in a great many cases but only in those where a definite object is to be attained at once. A convert rushed into the Church in that manner would probably drop out quite as quickly. On the other hand, the first plunge to come for instructions is the difficult one for a convert and it should be made as easy as possible. As soon as

the prospective convert learns that the instruction is easy and pleasant, there will be small difficulty in keeping him at it until he is well prepared.

Thus Fr C, learning that a certain man was favorably disposed, calmly called on him and announced himself as an ambassador of Christ with a special message. The man knew him well enough to know that he was not in the least fanatical and could see at once that he was speaking in entire seriousness, and he prepared to receive the message with due respect.

This of course is far from being an off-hand approach, and is somewhat dangerous if not immediately successful. But it is a matter of awakening interest with a startling statement, and when the prospect's interests lie close to the proposition it is a good method. Fr C had chosen his man and knew to whom he was talking.

Fr L tells of an accidental start of a conversation when he took off his hat to shake off the snow and a rather pompous man immediately in front of him mistook it for a formal salute and returned in kind. Fr L, a veteran campaigner, instantly seized the unexpected advantage and taking His Honor's arm invited him to lunch; where he arranged for a course of instruction.

* * *

From these and countless other examples such as every priest has experienced it would seem that what we need is a more effective study of closing. Many are attracted by the evident Truth and Beauty of the Church but a salesman soon learns to recognize the point at which the prospect is wavering and knows that a touch will turn him for or against. Even such a man as Fr. Maturin was turned back and delayed twenty years by a single sneer.

HENRY D. BUCHANAN.

Las Cruces, New Mexico.

ACADEMIC CAPS AND GOWNS AT MASS.

Qu. Could you tell me if there is such a thing as an approved custom regarding the wearing of "caps", together with "gowns", by men during Mass or Benediction? Would you say that it is not quite the proper thing for priest members of a university faculty to appear at religious services in cap and gown rather than in cassock and surplice? R.

Resp. When the members of a university faculty appear in a body at a religious service, they may, even if they are priests, wear the cap and gown which are the insignia of their function, if such a custom has received the formal or tacit approval of ecclesiastical authority. But when a priest, member of a university faculty, attends individually a religious ceremony, he should wear the usual clerical dress, i.e. the cassock and surplice or cotta, or, if he is a prelate, the rochet and mantelletta.

MEETING RELIGIOUS INTOLERANCE IN RURAL DISTRICTS.

To the Editor, THE ECCLESIASTICAL REVIEW.

I read with great interest the article in your December issue on Intolerance in Rural Districts. I suppose I am right in taking this article as an invitation to a round-table talk to which also men of the rank "virorum obscurorum" may contribute if they have something worth while to offer.

My experience of entirely non-Catholic surroundings dates back seventeen years, but I am like any old fire-horse—whenever I hear the sound of the gong I am all a-tremble to get into the fray. Before I started on my mission career I had graded the various denominations as to their intolerance. My subsequent experience proved my judgment mistaken. I found that no denomination held monoply of this commodity, and those I had figured as least intolerant were in some places the most bigoted. I found that the intolerance of any given local denominational body was related to the tolerance of the local minister. From this I reasoned that the most propitious point of attack against intolerance is the local minister, who must nevertheless be approached with respect and kindness. We must treat everyone with kindness and consideration and respect. I have always found that if we demand our rights and are willing to respect the rights of others we have the best chance to make enduring friends. If we gain the esteem of the ministers we gain a great victory.

Not every minister, however, can be easily gained. Inborn prejudice in many, and downright meanness in some, are so strong that we cannot cope with them single-handed. Now ministers are largely dependent on the good will of their

people. Very few have the controlling influence in the church, and their financial position is the greatest consideration. The situation should be thoroughly studied, as a general studies the ranks of the enemy. It is consoling to know that people in good financial circumstances are generally broadminded and opposed to intolerance. When their broadmindedness meets the broadmindedness of the priest they feel themselves in congenial company, and the intolerant minister will have to tune in to their wave length of tolerance and the bigot is consigned to intellectual starvation.

All this in my opinion should precede the four points mentioned in your article. All these suggestions are very good, and should bring us great success. But let us learn from the experience of our Divine Lord. Let us realize that ambushed opposing forces can turn the Palm Sunday of success into Good Friday of defeat. What good will it do us and immortal souls if we have worked successfully for years and suddenly a conflagration destroys all our work because we had not the proper organization to fight this fire? Look at our national forests with all their look-out towers connected with an extensive fire-fighting organization. This should be a pattern for the Church in America. We need a fire department. We need a department that can cope with the "pineapple brigade" of intolerance. We need a department to cope with the professional intolerance preacher.

This brings me to a visit to Washington in 1914 with the venerable Father Walter Eliot, C.S.P., of happy memory, who was very much interested in missionary enterprise. In fact my principal object in visiting him was to take over a project I had worked out to annihilate these anti-Catholic forces. My project was as follows: We might have a central office, say the Central Bureau in St. Louis for example, to which all calls should be directed. We should have men all over the United States, laymen preferred (but, until we had developed a sufficient number, also priests), who would be able like Goldstein and Peter Collins to deal directly with such speakers. Everyone would follow his particular business but would obligate himself to follow an emergency call from the central office at any time. The central office, knowing the qualifications of such men and their geographic location, could make

a selection that would be available and effective. For example, Altus, Oklahoma, is billed for a lecture by Otis L. Spurgeon on the Beast of the Apocalypse. A Catholic of that place, knowing this, would telegraph the central office and give the information. Central office, having looked up available men, would wire one of them to meet Spurgeon at Altus, Oklahoma, on a given date. He would take the train which in a few hours would bring him to Altus, meet the preacher and upset him with intelligent heckling and would be back in his office a few hours later. Now it is common knowledge that those fellows act like fearless heroes, but that they are all perfect Major Hooples. If the lecturer had such a meeting in the next place where he held forth, he would grow more nervous and if in the following place another confronted and exposed him before his own audience, he would lose his nerve and look for another field. I told Father Eliot about this project, but he said: "Father, your project would work well if the Church of God had not also a human side. I am afraid it will not work."

That was sixteen years ago, and your article brought it back to my memory, and I quote it here for the good of the cause. I am no longer in the great field, and I will do all I can in my little parish, but I still think that something of this kind will have to be done if what we have in hand is to meet success.

Munday, Texas. P. BONIFACE, O.S.B.

AN INDULGENCED PRAYER IN HONOR OF THE SACRED HEART.

Qu. When was the prayer "O Most Holy Heart of Jesus! Fountain of all good!" etc., proclaimed the official prayer to the Sacred Heart? W.

Resp. So far as we are aware, this prayer has not been proclaimed the official prayer of the Church to the Sacred Heart. By the apostolic letter *Nihil tam aptum* of 4 December, 1915, Pope Benedict XV enriched it with an indulgence of one hundred days *toties quoties*.[1]

In THE ECCLESIASTICAL REVIEW,[2] together with the above apostolic letter and the Italian formula, there appeared the

[1] *Acta Apostolicae Sedis*, VII (1915), 565-566.
[2] LIV (1916), 311-312.

translation quoted by our inquirer. However, a few slight changes will bring this translation into more perfect harmony with the original Italian and give a better rendition of some idioms. Therefore the following translation is suggested:

O Most Sacred Heart of Jesus! Fountain of all good! I adore Thee, I love Thee and, being deeply sorry for my sins, I offer Thee this my poor heart. Make it humble, patient, pure and in all things conformed to Thy desires. Grant, O good Jesus, that I may live in Thee and for Thee. Protect me in dangers, console me in afflictions, give me health of body, assistance in my temporal needs, Thy blessing in all my undertakings, and the grace of a holy death.

LAST GOSPEL AT PONTIFICAL MASS.

Qu. Why does a bishop in pontifical Masses begin the Gospel of St. John at the Gospel side, and finish it while on his way to the throne?

Resp. The reason for this special rubric seems to be that the bishop, while performing solemn pontifical functions, must remain at his throne as often and as long as possible, i.e. whenever his presence at the altar is not necessary. While standing or sitting at his throne he shows forth more emphatically the grandeur of his episcopal office and the eminence of his powers. Accordingly, at the end of pontifical high Mass he begins the Gospel "In principio" at the Gospel side of the altar; but immediately after the first words he puts on the mitre, takes the crozier in his left hand, and continues to recite the Gospel while going to his throne, where he finishes it. The *Baltimore Ceremonial* (eighth edition, p. 298) says: "The bishop then takes off his mitre, begins the Gospel of St. John at the Gospel side, puts on the mitre, takes the crozier in his left hand, and continues the Gospel while going to his seat, where he finishes it."

"NE ABSORBEAT EAS TARTARUS".

Qu. In the REVIEW for October 1929 appears the following question: The Offertory of Requiem Masses reads, "O, Lord Jesus Christ, King of Glory, deliver the souls of all the faithful departed from the pains of hell and from the deep pit". Why should the Church pray for those in hell? The answer says that it would be

heresy to pray for the souls of the damned, and that the words of the Offertory of the Requiem Mass refer to Purgatory and its sufferings.

This explanation strikes me as unsatisfactory. On consulting Gihr's excellent work on the Holy Sacrifice of the Mass, I find the following elucidation. The Church offers the Sacrifice only for the souls detained in Purgatory. Hence the expressions of the Offertory *can* be applied to the suffering souls. But this interpretation appears to do violence to the text and to destroy its highly poetical character. The Church is accustomed to impress her dogmas clearly and accurately upon her liturgy. Now since she uses strong expressions ("ne absorbeat eas tartarus, ne cadant in obscurum; fac eas de morte transire ad vitam"), she seems to have in mind not the punishments of Purgatory but of Hell, by referring primarily to a threatening danger, not to a prolonged sojourn in Hell. And where is Purgatory designated by the Mass?

Hence the following explanation is to be preferred not only for intrinsic reasons but also for the sake of learned theologians. The Offertory for the dead contains petitions that they be preserved from the pains of Hell. The Church imagines her children not to be suffering in Purgatory but as struggling in the agony of death, on the point of leaving this earth and appearing before the dread tribunal of God, therefore still in danger of being lost. The Church employs this method of prayer, because it is intended to alleviate and shorten purgatorial suffering and to offer other advantages besides. Her liturgy as to form and contents bears almost throughout the impress of true poetry. The liturgy is made vigorous and full of life by the dramatic element which renders the mysteries of sacred history, as it were, present as though they were now about to take place before our eyes. Think of Advent, Christmas, Holy Week. The same poetical, dramatical character dominates in many ways in the liturgy for the dead. In the latter the Church calls, so to speak, the dead back to life, that is to the hour of death, which decided their eternal destiny. She represents to herself the departed at that moment, when in the presence of death they could still prepare for the Divine Judgment. The Offertory of the Mass for the dead is in perfect harmony with this. Several of its expressions refer to the moment of death, as deciding an eternity; they represent to us the departed on the point of death, surrounded by powerful enemies; on the brink of a frightful precipice that threatens to swallow them up. The Church then asks the Lord to preserve her children in such imminent danger "from the pains of Hell and from the deep abyss and to deliver them from the fierce lion's mouth, lest Hell swallow

them up and lest they sink into darkness". Thus the Church in her poetical way accompanies the passing soul to God's tribunal, where she may experience His clemency and goodness and be permitted to pass over "de morte ad vitam", from the temporal death of the body into the eternal life of glory.

Jos. H. Wels, S.J.

Resp. The answer given in the Review of October, 1929, page 409, is the opinion held by Benedict XIV (*De Sacrificio Missae,* Lib. II, Cap. IX, 6). We quote the edition of Prato, 1843, "tomus octavus", page 64, second column: "Sed ut aliquid statuamus, *dicendum videtur.*"

The eminent theologian and liturgist, Cardinal Prosper Lambertini, who became later on Benedict XIV, quotes various opinions in numbers 3, 4 and 5 of this Chapter IX entitled "De Offertorio"; and in number 6 he sets forth modestly but forcefully the view which seems to him the better. "Dicendum videtur Ecclesiam, ea Antiphona seu Offertorio in Missis Defunctorum, Purgatorii poenas intelligere; et Purgatorium ideo Infernum appellare, quod idem utrobique sit ignis: orare ut animae liberentur de profundo lacu et de ore leonis, hoc est de carcere illo subterraneo, ubi Justorum animae expiantur; denique Ecclesiam a Deo petere ne absorbeat eas tartarus, ne cadant in obscurum, id est ne in illo tenebricoso carcere tot cruciatibus conflictatae diutius detineantur."

In favor of his explanation, Benedict XIV invokes the authority of Azor and Valentia, of Cardinal Capisucchio and of Thiers; and he adds without any hesitation: "neque enim ea verba de Infernorum poenis possunt intelligi Fide Catholica".

It is true that Doctor Gihr, in his well known book on the Mass (vol. II, chapter on the "Chant of the Offertory") does not like the view of Benedict XIV. But he acknowledges that it has been maintained by an important group of theologians and rubricists and quotes at length in a footnote the explanation of Azor, endorsed by Gobat.

The opinion which Gihr prefers was known by Benedict XIV, and is set forth by him as follows (in his number 4): "Quidam considerant eam Antiphonam legi consuevisse, cum aegrotus aliquis in eo esset, ut jam emitteret animam; ac putant Ecclesiam in Missis et funeribus mortuorum eam adhibere coepisse, retrotrahendo preces ad punctum illud temporis, quo

animae e corporibus sunt egressae; eodem plane modo quo Adventus tempore illis utitur verbis: Rorate coeli desuper, et nubes pluant Justum, etc. . . . O Adonai, veni ad redimendum nos . . . Etsi enim multa praeteriere saecula, ex quo Verbum divinum carnem assumpsit, Ecclesia tamen retrotrahit ejusmodi preces ad tempora Prophetarum Christi Incarnationem acri desiderio expectantium."

This opinion of Gihr's has been sustained by such great men as Suarez and Tournely, Wiseman and Franzelin. Both opinions are probable on account of their own arguments and of the authority of their respective defenders.

NON-CATHOLIC PALL-BEARERS.

Qu. May a non-Catholic act as pall-bearer at a Catholic funeral, and vice versa?

Resp. Canon 1258 of the Code, summing up several decisions of the Holy Office and of Propaganda, tells us that "it is unlawful for Catholics to assist *in any active manner* at the sacred services of non-Catholics. But at the funerals of non-Catholics, at their marriages, and similar solemnities, provided there is no danger of perversion or scandal, *passive or merely material presence,* on account of a civil office or for the purpose of showing respect to a person, may be tolerated for a grave reason, which in doubtful cases must be approved by the bishop."

Now it seems that acting as ball-bearer at a funeral does not go beyond the "presentia passiva seu mere materialis" which the Code tolerates "ob gravem rationem".

Accordingly, when there is a grave reason for doing so, a Catholic may act as pall-bearer at a non-Catholic's funeral, and *a fortiori* a non-Catholic may be accepted as pall-bearer at a Catholic funeral.

BADGES OR EMBLEMS ON LITURGICAL VESTMENT.

Qu. Is it permitted to have a badge of the Sacred Heart, emblems, ribbons, etc. on the surplice or any other liturgical vestment used in the Church?

Resp. No badge of the Sacred Heart, no emblems, no ribbons, etc., may be worn on the surplice, or on any other

liturgical vestment used in the Church. The decrees of the S. Congregation of Rites and legitimate local customs have determined with precision the material, shape and color of these vestments.

LIGHTS AT BENEDICTION OF THE BLESSED SACRAMENT.

Qu. Will you kindly inform me if there is any rubric requiring that all lighted candles and all lighted wicks in oil lamps be extinguished on side altars and around the statues of saints placed temporarily in the sanctuary for a novena, before the priest opens the tabernacle door on the main altar to expose the Sacred Host for Benediction of the Blessed Sacrament?

The reason for such a rubric would be that all worship, at that time, should be centered in the Blessed Sacrament exposed.

Resp. The best informed and most recent books of liturgy do not mention any decree of the Sacred Congregation of Rites ordering that, before the Benediction of the Blessed Sacrament, all lighted candles or oil lamps should be extinguished on side altars and around the statues of saints.

Decree 3479 (ad 3) forbids the lighting of the Paschal Candle whenever the Benediction of the Blessed Sacrament is given with the ostensorium during Paschaltide. But, if Benediction follows Solemn Vespers, the Paschal Candle which was lighted for Vespers *is not extinguished when the Blessed Sacrament is exposed.* See *Matters Liturgical,* by the Rev. J. Wuest, C.SS.R., No. 607.

Criticisms and Notes

COMMENTAIRE DES LITANIES DU SACRE COEUR. Lectures pour le Mois de Juin. Par Ch. G. Kanters, Pretre du S. Coeur, Doct. en Théologie. (Vol. I Série "Le Coeur de Jésus etudié dans la Tradition Catholique".) Albert Dewit, Bruxelles. 1928. Pp. xxiv—351.

Devotional interpretations of the adoration of the Sacred Heart fill a large part of our religious libraries in every modern language, and the approved litanies furnish abundant titles for such interpretation, so that it would seem difficult to say anything new on the subject. Our present author has nevertheless managed to give the reader thought for aspects hitherto untouched, by his survey of the history of Divine Love centering in the Sacred Heart of Jesus. Going back to the third century, he follows up witnesses from the list of the Christian Fathers and theological and ascetical writers in every age and country who have testified to the inspiration that was to take definite form with the apostolate of St. Margaret Mary Alacoque. Since then it has echoed throughout the world in religious families that reach the affectionate zeal of every Catholic heart. The author tells us of hitherto almost unknown apostles, and recalls a literature of the Sacred Heart from Africa, Asia, and every part of Europe, including England, Belgium, Spain, France, Holland, Italy, Austria, the Germanic, Slavic, Scandinavian provinces, Portugal, Mexico and the Americas. Religious orders and numerous individual laymen and women are passed in review, for the purpose of furnishing evidence of the instinctive virtue which reaches the human soul seeking truth and love at the great shrine of Christ's Heart. And these testimonies are not vague, but so definite as to stand the scrutiny of historical and theological inquiry. Preachers and teachers will find both novelty and devotion in this volume.

EL SACRIFICIO EUCARISTICO DE LA ULTIMA CENA DEL SENOR según el Concilio Tridentino, por Manuel Alonso, S.J. xxi-544. Editorial "Razon y Fe", Madrid.

This work is a valuable and timely contribution to the study of sacramental theology. The thesis discussed by Fr. Alonso, professor at the University of Comillas, can be formulated into the following question: Was there a complete sacrifice at the Last Supper, numerically distinct from the Sacrifice on the Cross? The author answers this question in the affirmative. His approach to the solution of the

question is fundamentally historical, for he takes the history of the 22nd session of the Council of Trent as the key to the problem. It was at this session that the Council taught among other things in regard to the Last Supper that Christ "Corpus et sanguinem suum sub speciebus panis et vini Deo Patri *obtulit*". Fr. Alonso's work is a searching examination of the exact meaning of this expression, not taken in an isolated manner but in conjunction with the context and with that other statement of the Council, "semel seipsum in ara crucis morte intercedente Deo Patri oblaturus erat". The author then carefully considers not only the discussions which took place during the 22nd session from 21 July to 17 September, 1562, but also those of 1547 and 1551-2. He quotes freely from the works of Protestant leaders, from Catholic theologians, giving particular attention to those whose works were quoted by the Fathers of the Council and to those who attended that great assembly. The completeness of this study can be estimated by the fact that the author frequently has recourse to sources not yet published (see list, pp. xiii–xiv). Fr. Alonso's method is inductive, so that his conclusion is presented as growing out of the correct interpretation of the documents cited. In a supplementary chapter (pp. 357-492) we have a critical examination of opposite views. Here Fr. M. de la Taille's well-known work, *Mysterium Fidei,* receives special attention (pp. 389-93, 420-486). The Appendices (pp. 493-527) contain some particularly interesting and important documents.

Has Fr. Alonso proved his thesis? After a careful reading of his notable work we must confess that we are not convinced by his reasonings. *Non liquet.* His main argument is based upon the contention that the expression "in Coena obtulit" meant and was understood to mean a complete sacrifice. Since this expression was incorporated into the doctrine of the 22nd session and approved by a large majority, it follows, according to Fr. Alonso, that the Council approved the doctrine of the complete sacrificial character of the Last Supper. Is the author's main contention correct? It would seem that it is not. First, because we have an explicit statement to the contrary made by the great Dominican theologian Pedro Soto, who was not only present at the session but also took a very prominent part in the discussions. He tells us in a text quoted by Fr. Alonso (p. 216): "Quamquam enim magna pars asserat Christum se obtulisse in coena, tamen tanta est in hoc asserendo rationum diversitas, ut *eodem vocabulo res quam diversissimas dicant*" (italics ours). We have, furthermore, what we might call an official recognition of a difference between the expression "in coena obtulit" and a complete sacrifice in the document signed by Cardinal Hercules Gonzaga at the request of Cardinal Seripando in which it is

stated that the latter " numquam consentire voluisse ut in decreto de sacrificio missae scriberetur . . . aliquid de oblatione sive immolatione *aut* sacrificio Christi D. N." (pp. 227-8). The same conclusion can be inferred from the statement written by Seripando after the 22nd session, in which statement he admits an oblation but not a " sacrificium vere et proprie " (p. 234). It would seem that the fact the Cardinal Legate felt free to deny the complete and real sacrificial character of the Last Supper indicates clearly that the Council had not intended to define that character. Again, even Salmeron admitted a difference, if we can believe the testimony of Mucio Calino who (pp. 133-4) states that Salmeron wished to have explicitly stated in the decree that Christ in the Last Supper offered *and* sacrificed Himself. Another important witness to the flexibility, so to say, of the meaning of the proposition, " obtulit in coena ", is the great Portuguese Bishop Gaspar Casal, who proves (pp. 170-1) that this expression could be used and was used in a very broad sense so as to include many things which do not involve a complete sacrifice. It seems to the reviewer that all the evidence presented by Fr. Alonso can be fairly interpreted without accepting his conclusion.

Fr. Alonso's attitude toward the great Augustinian Cardinal Seripando, one of the legates, is uniformly hostile and, we believe, unfair. He accuses this eminent man of exaggerating, of inconsistency, of writing one thing and doing another, of using his high position for the purpose of imposing his own personal views on the members of the Council. He draws (p. 134) a comparison between Seripando and Cardinal Hosius, implying that the former acted stubbornly and without love for the truth. We are of the opinion that, judged according to objective standards, there is no more reason for doubting the sincerity and good faith of Seripando in opposing some of the propositions presented for definition than there is for questioning that of those who sponsored those propositions, e. g. Lainez and Salmeron. Nor can we agree with the judgment of Fr. Alonso in regard to the conduct of the Archbishop of Granada, Pedro Guerrero (pp. 132, 218).

The book is rather carelessly edited. Numerous misprints deface its pages. The indexes are incomplete and inaccurate. But, despite the minor technical deficiencies, Fr. Alonso's work must be regarded as a study of prime importance on the subject of which it treats. For the theologian who wishes to be well informed it will be almost indispensable. For this reason we regret that the work was not written in Latin and we suggest that at least an abstract of it be published in that language.

LE CHRIST JESUS: SON EXISTENCE HISTORIQUE ET SA DIVINITE. By M. Lepin. Paris, Bloud & Gay, 1929. Pp. 412.

M. Lepin has already writ his name large upon the journal of contemporary Catholic scholars. In two important lines the fact stands evident. The result of one of these, begun in the nineties with a dissertation for the doctorate, prominently came before the public in a new form some few years ago and drew prompt acclaim from not a few judicious men. The monumental *Idée du Sacrifice de la Messe* (Paris, Beauchesne), the work to which we refer, was ably reviewed in these pages. M. Lepin's other specialty is the subject of the book before us. Here we have the apologist for Christ—the historical Jesus, Jesus the Messiah, Jesus the Son of God, topics that occupy the writer's energies throughout the volume. Let the reader however be warned that the English version of one of M. Lepin's earlier works, *Jésus Messie et Fils de Dieu,* a book built up chiefly on the Synoptic Gospels, should not be confused with the present. Although a hurried glance at the title might leave this wrong impression, and at the conclusion confirm it, the fact is that *Le Christ Jésus* is a thoroughly new work.

The human existence of Jesus comes up first for discussion. Who would venture to deny it? In his native France M. Lepin has but yesterday read a volume with such a theme: it is M. Couchoud's *Le Mystère de Jésus* (1924). With fairness and insight, the Lyonese professor limns the awkward position of M. Couchoud, who was at one time a student of M. Loisy at the Collège de France. Myth of course yields to hard fact; and it is with hard fact that M. Lepin criticizes M. Couchoud's myth-theory of a God humanized. Depending as one must on the historical documents, our author uses the extra-canonical sources and St. Mark's Gospel with no inconsiderable effect against M. Couchoud, but especially refuses to spare himself in detailing St. Paul's position with regard to the humanity of Jesus. In particular, a searching comparison of Philippians 2: 5-11, Psalms 22 and 24 (Hebrew), and the apocryphal *Ascension of Isaiah* hits at the very heart of M. Couchoud's theory. One indeed feels the poignant justice in the Sulpician's statement against M. Couchoud in vain protesting loyalty to fact: "une complaisance aveugle pour les arguments qui sont favorables à sa thèse; une sévérité impitoyable à l'égard de ceux qui lui sont opposés" (90).

Jesus is the Messiah. This proposition, forming the central, though by far the least extensive, section of the book, is summarily proved by three considerations: the clearly held notion of His disciples, the declaration of Jesus Himself, the historical reality of His

Messiahship. As M. Lepin had already promised in his introduction and begun in the previous section, here he fights fire with fire. Strauss, Renan and Loisy are almost paradoxically made to tell for the Catholic side. From now on, this method admirably insinuates M. Lepin's own argument, sometimes by the unanimity of these three scholars, sometimes by playing one or two against another, sometimes, especially in the final main section now about to be viewed, by noting a telling *non sequitur* in their own reasonings.

The third division dealing with Christ's Divine Sonship is of course the most vital. In these two hundred carefully reasoned pages the author runs through his documents, meets his chief opponents—Strauss, Renan, Loisy — and confutes them. St. Paul proclaims Christ the Son of God. In doing so, M. Loisy observes what a serious injury it was to monotheistic Judaism: " Paul a porté au monothéisme transcendante du judaïsme, en sancionnant l'apothéose de Jésus, l'atteinte la plus sérieuse qu'il pût lui infliger " (211). Moreover, Christ was recognized as the Son of God by His disciples, a fact shown by the Pauline Epistles, the Acts of the Apostles, the Epistle to the Hebrews and the Johannine writings — Apocalypse, Fourth Gospel, three Epistles of St. John. Here you have the witness of first century authority. " Ce n'est pas la réflexion d'un individu, c'est le sentiment religieux d'une masse croyante qui a fait du Christ le Seigneur " (226). The words are indeed M. Loisy's. Strauss too writes that if Jesus was a superhuman and celestial being for St. Paul, as He certainly was to the critic's mind, He was equally so for His own disciples (256).

Seventy pages are next given to the proofs drawn from the four Gospels. With deft skill M. Lepin explains the theses of his three antagonists and refutes them. Tracing the basic contradiction in the rationalist position, he reduces it to a two-headed being, half historian, half philosopher. The former cannot fail to feel the fibre of guarantee for the documentary worth of the Synoptics, yet the latter senses its need for making the historic Christ a human being and will hear of no more.

M. Lepin in his following chapters proves the proposition that Jesus Christ is truly Son of God. Christ's countenance and lineaments show it. " La physionomie du Christ Jésus fait l'impression du divin ", confesses even M. Loisy (331). The moral teaching of the Messiah also sustains the judgment: " une puissante nouveauté!" says the same writer. The Gospel miracles incontestably substantiate the truth, while they drive the rationalists to very strange positions indeed. Above all, the resurrection guarantees the fact, so much so that Renan, in a Protean effort to escape a Procrustean bed, haltingly offers five shaky hypotheses to account for the fact. St.

Paul's conversion gives a precious guarantee to the Risen Christ, and causes M. Loisy to blurt out quite naively: "cette conversion est donc à constater plutôt qu'à expliquer" (373). An admission, it would seem, truly worthy of attention. The tough web of argument is strengthened still more by considering two notable and noteworthy facts: that of Christianity itself, that of the Christian Church. M. Loisy is again quoted as saying that apologetics steadily remained below the religious and moral life for which it gave justifying reasons. Yet effects demand a cause. The Cause, as M. Lepin demonstrates, is in Christ Jesus, God and Man.

The style of this book rises to its best levels when controversy quickens the writer's pen. The rest is painstaking, accurate, even-tempered, perhaps none too attractive, with not enough lift and swing, with possibly a dash of the severe. The charm, however, consists in a confidence one feels more and more inclined to give the author as the pages are turned. Of party spirit, there is none. Of justice and charity, benignity and ripe scholarship, there is a great deal. This volume can therefore be honestly recommended to theological students, especially to those at present dealing with the tract *De Christo Legato Divino,* and more particularly with *De Verbo Incarnato,* for in it you find the Scriptural argument wrought by a master hand.

LES AUDIENCES DIVINES et la Voix de Dieu dans les etres et les choses. Par G. Joannes. Préface de S. G. Mgr. Baudrillart. Troisième édition. Pierre Téqui, Paris. 1930. Pp. xlix—258.

These spiritual reflexions of a highly gifted woman sketch for us the path followed by a soul that is bent upon perfection through direct communication with God in prayer. The first step is the desire to know and reach the one object for which we are created. Divine Love answers the quest by awakening in the soul that is prepared to renounce earthly attachments, the realization of God within and around us. Amid silence, the soul humbly following the heavenly call, begins to see in the things of earth the image of the Creator. These revelations gradually become fresh incentives to a spiritual following, in which each object takes on a distinctive expression of love, like a voice of attractive understanding by which the soul is drawn more and more closely to take part in the life of the Church as illustrated in the liturgy. Each feast, with its sacramental functions, from Advent to Pentecost, sheds its lightsome rays to guide the earthly pilgrim, like the star that led the royal magi in their search of the Holy Child with its Mother. In this light the

altar of the Blessed Sacrament in our churches becomes a throne revealing the vision of the King of Heaven and earth. The priest, from the Pontiff to the humblest pastor, gains a fresh splendor as interpreter and dispenser of Divine Truth. Gradually all the things of earth become more clearly the revelation of that heavenly agency which makes the soul rejoice in the luminous presence of God. That presence is identical with heavenly love and produces a joy that lifts men above creatures, yet so as to feel their beneficent purpose and beauty. Saints like St. Francis of Assisi, to whom every creature speaks of its Maker, thus see God in nature and cling to Him with the affection of a child for its parent.

All these steps of progress in the spiritual life are illustrated from the actualities of daily life. The inward flame of Divine Love lights up places, like Rome, Lourdes, and kindred abodes of supernatural agency, and at the same time makes us understand the mystery of spiritual power in persons devoted to the apostolate of goodness and beauty. The style in which these reflexions are presented is not that of the ordinary devotional sentiment in spiritual reading of the popular form. There is a certain plan of development which betokens solid theological erudition, such as is to be found in the *Summa* of St. Thomas and in the Spiritual Exercises of St. Ignatius. The author makes us realize the power of the heart, perhaps we should say of womanhood, on whose gifts she lays special stress, to attain the knowledge, power and joy of the beatific vision while we are still on our earthly pilgrimage.

THE ELEMENTS OF PSYCHOLOGY FOR NURSES. By the Rev. James F. Barrett. Introduction by Dr. James J. Walsh. Bruce Publishing Co., New York, Milwaukee, Chicago. Pp. xi—320.

While this psychological treatise was written to fill the special demand of nursing schools in the curriculum of recent national education, and as a requisite for the study of mental ailments, its importance to the priest as director of souls, in the confessional no less than at the sickbed, can hardly be overrated. Sin is a mental disease which, while it affects bodily health, and brings death to man, has its source in the will, that is to say, in the soul. Modern medical science, with its popular theories of psychology, has sought to explain sickness and bodily ailments in general as the result of physical and involuntary nervous conditions. But the failure to account for the phenomena which accompany cures produced by faith and religious influences affecting the will power of the individual have of late

aroused a return to the psychological theories of the old Scholastics. Of this newly revived science Dr. Walsh justly writes in his introduction to the volume: "This old psychology considers the soul as the principle of life, not of thought merely, as a result of which all the vital activities of the individual are ascribed ultimately to the soul as their active principle, and to the faculties, such as the intellect, will, the senses, and to the vegetative and muscular powers, as their more immediate principles."

Father Barrett is, both by his priestly experience and by the special studies he has made in the field of medicine, therapeutics and spiritual science, particularly fitted to act as a safe guide in the treatment of abnormal mental conditions. While his exposition of the subject bears every evidence of scientific accuracy, his language is adapted to the intelligence of the average reader. There is, moreover, a full glossary to aid the student in the understanding of technical terms. The book will recommend itself to candidates for the priesthood in our seminaries and to clerics in general, no less than to professional nurses who have to deal with the sick in hospitals, in homes for the insane, and indeed in their contact with all who bear the results of original and personal sin; for it suggests apt and accessible remedies in their fundamental and most effective form.

EINFUEHRUNG IN DIE RELIGIONSPHILOSOPHIE. By Dr. Heinrich Straubinger. Herder and Co., St. Louis, Mo. 1929. Pp. 129.

Germany is leading the Catholic world in the production of scholarly works in the field of philosophy of religion. Added to the splendid works in that field by Dr. Erich Przywara and Dr. Simon Geiger there now appears a work by the Professor of Apologetics in the University of Freiburg in Breslau.

Philosophy of religion means a philosophical investigation of religion. "Its object," writes the author in the introduction, "is not this or that particular religion, which belongs to the field of religious teaching, nor the totality of religion, with which the history of religions concerns itself, but with religion simply, in the sense that it investigates how any one of the historically given religions came to be accepted as a religion."

The work is divided into two parts, namely, the methods of religion and the forms. This division, the author admits, is not always rigid. Seven distinct methods of religious philosophy are enumerated: first, the historical, which he traces through Krafton, Bender, Reischle, down to Robert Jelke, who admits only the historical proof of religion; secondly, the psychological method, which embraces both the individual and the social approach. Then follows a

presentation of the phenomenological method, with special attention to Husserl, its best exponent. Finally, the critical-rational method, which smacks of Kant, and the speculative-rational method, which smacks of Hegel, conclude the exposition of methods in modern religious philosophy which is the best yet presented in any language. The only work comparable to it is probably a work in a more restricted field, namely, that of Uren in religious psychology. Dr. Straubinger is ever fair in his presentation of methods differing from his own, and the critical appreciation he brings to these views betrays a mind long familiar with the best of traditional thought.

In the second part of his work he examines the principal forms of philosophy of religion, that is, of the attempts made to determine the essence of religion. Four false systems are first presented, namely, the materialist, the pragmatic, the postulate-theory of religion, in which we believe, should have been included the philosophy *des Als-Ob,* and the sentimental, or what we would call religious experience. He concludes with a presentation of the theistic philosophy of religion.

The author does not discuss the traditional concept of religion, it being outside his appointed end, which was to acquaint us with modern religious theories, particularly in Germany, and in this field he has produced a masterpiece.

THE SACRAMENTARY. Vol. 4 (Parts 7 and 8). By Abbot [now Cardinal] Ildefonso Schuster, O.S.B. Translated by Arthur Levelis-Marke, M.A. Benziger Brothers, New York. Pp. xii and 456.

The fourth volume of Cardinal Schuster's historical and liturgical commentary on the Missal deals with "the saints in the mystery of the Redemption" and discusses the feasts of the saints from Lent to 14 August. Although Parts 7 and 8 are announced as contained in this volume, this seems to be an error, as Part 7 alone is to be found therein.

The volume includes as an introduction a chapter on the early lists of feasts in the liturgical calendar and a second chapter on vocations to the priesthood and the prayer of the Christian people. The former is a brief but valuable discussion of the development of the Catholic doctrine of the veneration of the saints—for naturally the lists of the saints were developed, enlarged and compiled only in proportion as the devotion to the saints flourished and developed. The second introductory chapter, on vocations, calls attention especially to the social character of the priesthood; pointing to the large

share the people once had in the "election" of candidates for the priesthood and the episcopacy, and lamenting that to-day we have swung to the opposite extreme. "In our days the Christian world, as a whole, has almost ceased to take any part in the life and in the higher interests of the Church. It is no longer concerned with the Ember days, the fasts, the scrutinies, and the ordinations, as though these things concerned only the clergy . . ." (p. 21). Certain very sad conditions in Italy are cited by the author—conditions which it is to be hoped will be remedied by the *entente cordiale* now existing between Church and State in that land.

Little can be said here of the wondrous mass of detail incorporated in this volume, as in its predecessors. Under St. Ephrem, 18 June, is noted the point that Benedict XV in raising him to the rank of Doctor settled definitely the controversy "whether, or not, deacons can attain to that supreme degree of authority and rule in the Church of God". The phrase "maior inter natos mulierum" receives a lucid explanation in the commentary on the feast of St. John the Baptist. In the commentary for the feast of 29 June—SS. Peter and Paul—the apostolic rank of St. Paul is neatly, if briefly, explained and an interesting treatment of the tomb of St. Paul is also supplied. Perhaps the failure to mention the name of St. Margaret Mary in connexion with the feast of the Sacred Heart (there is a passing reference to the "wonderful revelations of Paray-le-Monial") will be remedied in the following volume when her feast and Mass receive official treatment.

It is to be presumed that an index to all the volumes is planned as an adjunct to the final volume. A short summary index for each volume would not have been a work of supererogation.

PRACTICES OF CHARITY FOR BOYS AND GIRLS. By Ella May Horan, Professor of Education, De Paul University. With a Foreword by Austin G. Schmidt, S.J. Loyola University Press: Chicago. Pp. 120.

This work is symbolic of a revolution in methods of teaching religion. It follows a general principle advanced by the Rev. John M. Cooper in his *Outlines of Religion* for college students and seeks to hold up the "rainbow loveliness of the virtues" in place of the stereotyped catechetical instruction. This work seeks to add the quality of experience to the central message of Christ's ethical ideal, love of God and love of neighbor. It takes each work of mercy in detail and then outlines the practical methods by which a child may convert them into life.

Under the headings, "Loving the Neighbor as Oneself", "Forgiving Injuries", "Not Judging Others", "Despising No One", "Being Merciful", "Giving Good Example", "Not Taking Scandal", and "Making Reconciliations", each phase of charity is worked out in detail, and suggestions made as to how it can be exemplified in the home, in the school, at church, on the playground, on the street, in stores, at the movies, in the homes of others, on street cars, and a final summary is provided in blank spaces under the heading "Acts which I must learn to make".

The method prescribed for the use of this book is to have the child read it over, specify certain works of charity, and then, through the blank spaces, to keep a daily record of attempts to master one or other detail of the art of living with others. The child is thus enabled to do one act almost as a matter of habit before mastering another.

Such a work as this depicts religion as life to be lived and shows the child how it may be lived most happily in accord with the will of God. Of course there is a danger that the means here may be confused with the end and that the motive of these practices may become tinged with pride of accomplishment. For this reason, the mechanical phase of the work should not be overstressed and the teacher or guide should keep before the mind of the child the motive of charity.

If such a work as this was universally used in a school, a noticeable change would occur in the attitudes and practices of children. Religion may best be vitalized by transferring the ideal of charity from the realm of theory to actual living. Dr. Horan deserves great credit for the thorough synthesis given of charity in child life.

THE CATHOLIC CHURCH AND CURRENT LITERATURE. George N. Schuster. The Macmillan Company, New York. Pp. 102.

A recent addition to the Calvert Series of popular apologetics is *The Catholic Church and Current Literature.* As usual, the editor of the series, Hilaire Belloc, has been fortunate in his choice of a writer. Few Catholics now writing in our language could have brought to this monograph the sympathetic insight and the intimate familiarity with current European productions which are the hallmark of George N. Schuster. Reading his hundred thoughtful pages, studded as they are with pregnant citations from the best French and German critics, one sees the watery Humanism of our most promising American theorists pale before the richer and more *human* program of a "Christian Classicism" . . . "hale and robust, as the magnificent serenity of Thomas Aquinas himself,

sharing the faith . . . and sounding like a new glad gospel" (p. 42). To the theoretical part of his book, so rich in inspirational power, so invariably sane on controverted points of detail (as where he joins hands with Baumann, Weismantel and other Catholic artists in support of *integral* Catholic life, as against the merely edifying), Mr. Shuster appends a very valuable summary of the recent Catholic contribution to the different European literatures. As a whole, this essay fills a needed place in the Calvert Series. The reader learns that to-day, as yesterday and forever, the Catholic faith, just because it is life abundant, has the power to inspire literature which is the worthy record of life.

DE VIRTUTE CASTITATIS ET DE VITIIS OPPOSITIS. Ludovico Wouters, C.SS.R. M. E. Marietti, Taurini & Romae. 1928. Pp. 143.

The "Monitum" which precedes the text in this little volume is that used by St. Alphonsus for a similar purpose. It has not lost any of its merit or appropriateness with the passing of the years. The author of the present work would probably not claim for it originality. What he could rightly claim is that, in spite of its brevity, the work is sufficiently comprehensive, is written in a good style and has sufficient references to both general and special works which would be helpful to the student. In an appendix, the author discusses the question of instruction in matters of sex. This, he maintains, should be given by the parents when there is good reason to believe it is necessary, but that it should never be imparted in schools or to groups. He gives a specimen form of instruction which is simple, but sufficiently plain and direct.

UEBUNGSBUCH ZUR EINFUEHRUNG IN DIE TEXTGESCHICHTE DES NEUEN TESTAMENTS. By Heinrich Joseph Vogels, Professor of the University in Bonn. 1928.

This booklet by the foremost scholar in textual criticism of the New Testament is written — *incredibile dictu!* — for seminary students. It presupposes the guidance of a professor who knows something about it himself. In circles where the knowledge of this fascinating branch of New Testament study does not exist, this selection of texts will find little grace. Yet, how long will we stand back in a field of scholarship which is so indispensable for the progress of our New Testament studies? Our students should become acquainted, at least to some degree, with the painful history which our New Testament text had to go through before it came

into our hands in its present form. Vogels' selection of texts offers here a welcome guide for a New Testament Seminary. May it find many friends in our country.

THEOLOGIA MORALIS UNIVERSA IUXTA CODICEM IURIS CANONICI. Camillus Colli-Lanzi. Marietti: Taurini-Romae. 1926. 4 Vols. Pp. xxvii + 1781.

Probably the principal merit of this work is to be found in its approximately twenty pages of preface. These present the principal changes which have been made in the new Code of Canon Law, especially those which have to do with the duties of pastors. The language and the arrangement of subjects in the work exemplify the qualities of clearness, precision, and conciseness. For the rest, it is difficult to find any respect in which this work is superior to any one of a couple of dozen other manuals of moral theology which are easily available. The author does not seem to have taken any account of modern social and economic conditions. For example, the section on almsgiving could have been written five hundred years ago; the same is true of the treatment of monopolies; the section on contracts does not even mention the question of justice in the matter of wages; in fact, it does not touch the condition of labor at all except for a brief paragraph which discusses strikes. The paragraphs on slavery are entirely descriptive, refraining entirely from any discussion of the morality of the institution.

VEN. LUDOVICI BLOSII, ABBATIS LAETIENSIS, O.S.B., STATUTA MONASTICA. D. Ursmarus Berlière. Vol. 10 of the "Scritti Monastici" edited by the Benedictine Monks of Badia di Praglia (Bresseo), Padova.

The well known historian of Benedictine monasticism has given us in this volume the first complete edition of the monastic constitutions of Blosius. A fragment was already available to English readers in Lady Lovat's life of Blosius, a Benedictine of the sixteenth century. The statutes edited by Dom Berlière contain naturally only an indirect manifestation of the character of Blosius. A careful study of them would however give a valuable insight into the mental traits of their author. With the *Statuta Monastica* now at our disposal, and the folio volume of his works and its biological notice by Wingbe and the life edited by the Bollandists (Vol. I, 7 January), out of gratitude for the kindly protection that Blosius extended to the infant Society of Jesus, a starting-point has been prepared for someone who will undertake the biography of this monastic reformer of the sixteenth century.

Literary Chat

Among the "Home and Cloister Books" published by the Lohmann Co., of St. Paul, Minnesota, is an excellent collection of *The Little Flowers of St. Catherine of Siena,* culled from the old manuscripts of the Italian Dominican Innocenzo Taurisano, and translated by Charlotte Dease. It is a spiritual casket well worth keeping within one's reach for the treasures of thought it offers. Though small (but 150 pages), it contains the secret of true growth to high holiness.

Many have believed for a long time that a periodical concerned with the distinctive interests of Sisterhoods would render great service to them. It is true that many publications available to them deal with the fields of education and charity with which they are so much occupied, but these do not deal with spiritual problems primarily. In September, 1929, the monks of St. John's Abbey, Collegeville, Minnesota, issued the first number of *Sponsa Regis,* a monthly review devoted to Catholic Sisterhoods. The approval of twenty-seven members of the American hierarchy was indicated in the first issue. The numbers that have appeared already show that the new publication is devoting itself to questions of immediate interest in the religious life. It is proposed to carry articles regularly concerning all phases of it, and the treatment of historical, liturgical, canonical, educational and sociological problems is promised in due course. In addition, the literature of the spiritual life will receive attention. The numbers up to the present have been confined to sixteen pages each. They are attractive and well printed on good paper. THE ECCLESIASTICAL REVIEW extends cordial good wishes to the new publication and feels assured that it will serve the interests of our Sisterhoods with admirable effect.

Three small volumes of verse bring together in convenient form a number of poems that have made their appearance in Catholic publications and elsewhere. Attention is called to them in the interest of those who have read them as they appeared without having had opportunity to preserve them. Under the catchy title *The Harp of Life* Dr. D. A. McCarthy republishes many poems which had appeared in his earlier works of verse now out of print. (Carrollton Publishing Company, Boston, pp. 281.) The theme of many of them has an appealing human quality and simplicity which make them pleasant reading.

One is here reproduced on account of its gracefulness and general interest:

The purple monsignori
  Are splendid to behold;
The bishop in his glory
  Goes by in cloth of gold.

And monks there are, and friars,
  In robes of black and brown;
And singers from the choirs
  In surplice and in gown.

With faithful hearts approving,
  The people gathered there
Behold the pageant moving
  Into the place of prayer.

But there is one beholder
  Sees not the holy men;
She seeks a boy no older
  Perhaps than nine or ten.

She is one laddie's mother
  And, oh, to watch him pass!
Just him alone—no other—
  A server of the Mass.

For her the golden glory
  Is singularly dim;
For her no monsignori—
  She only looked for him.

For he's her own possession,
  And in her loving sight
He is the whole procession,
  Her little acolyte.

In *The Veiled Door* (The Macmillan Company, New York, pp. 101), Caroline Giltinan republishes a large number of poems the majority of which deal with spiritual topics with a light and graceful touch.

The third of these works is a booklet of thirty-five pages (*Interlude,* J. E. Duval Printing Company), in

which the Rev. Charles J. Quirk, S.J., offers a selection of sixteen short poems which give us glimpses of true spiritual feeling. It is attractively bound and printed on very good paper.

The Catholic Social Guild of Oxford has published in a pamphlet of sixty pages a statement of fundamental principles of Catholic philosophy relating to family, civic, economic and international life. The step was taken not because similar publications do not exist, but rather to appeal to the "man in the street" who may be glad to be directed by an authentic statement of the Catholic position on social problems. The publishers hope that their publication may reach the Catholic workingman who is often misled by the thoughtless assumption that the teaching of the Church does not deal adequately with industrial problems. The publishers follow the hope also that Catholic employers may be redeemed from economic tyranny and find in the principles of Catholic social teaching clearly marked signposts that lead in the direction of social justice and remind them that economic processes are directly subject to the Will of God.

A cross-section of American Catholic church history will be found in a work of 165 pages by Dom Aidan Henry Germain, Ph.D., on *Catholic Military and Naval Chaplains 1776-1919*. The author had at his disposal all of the archives of the Federal Government and the assistance of Federal officers in charge of them. While the information contained in the archives is only too often meagre, the result that the author has achieved has made his efforts well worth while. The author gives an excellent bibliography of the unpublished and published sources which he used. The work appeared originally as a doctorate dissertation at the Catholic University.

In a time when restless scholarship is doing so much in historical interpretation, and the drift away from a unifying spiritual view of life is so marked, it is refreshing to be brought into touch again with the genius of Bossuet whose discourse on Universal History occupies an honored place in the literature of the philosophy of history. Monsignor Victor Day of Helena has just published in a volume of 238 pages a new translation of the second part of that work.

The Reverend Dr. Peter Guilday of the Catholic University, who writes the Preface, characterizes the work as: "The most exalted picture of world history we possess, describing in a style that can be imitated but never excelled scene after scene in the history of the world until in the sublime conclusion he touches the highest pinnacle of eloquence." (*The Continuity of Religion*, published by the Right Rev. Victor Day, Helena, Montana.)

The official report of the relief operations of the American Red Cross in the Mississippi Valley Flood Disaster of 1927, published from its national headquarters in Washington, will be of interest to pastors since they were called upon then and are called upon at other times to offer their assistance when the nation undertakes to offer prompt and effective relief of human distress. Indifference to the superb work of the Red Cross is readily overcome and a spirit of active coöperation is aroused when one becomes acquainted with the spirit, methods and appeal that it displays in times of calamity in either our own or other nations.

Articles on the religious care of public school children appear in our issues of April and June. They describe the methods followed in Brooklyn and Cleveland. The problems to which they call attention are of vital concern in every portion of the United States. They may be viewed from another angle in the article of Dr. Edwin V. O'Hara in our May issue. He estimates that there are approximately 10,000 churches in the United States without parish schools. For reasons such as these, importance attaches to a little pamphlet which reviews methods employed in many parts of the country in dealing with the religious care of public school children. (*Catechetical Classes for Public School Catholics;* the Rev. Joseph J. Mereto, Our Sunday Visitor, Huntington, Indiana.)

A revised edition of Father Richard Edward Power's translation of the text of the marriage ceremony was published recently. (*Marriage in Christ,* The Liturgical Press, Collegeville, Minn., pp. 28.) The text, which includes the Nuptial Mass, is published in Latin and English in parallel columns. Undoubtedly much would be gained if priests who perform the marriage ceremony found it practical to make themselves heard by the congregation. The increasing size of our churches seems to make this difficult. In such cases a text like that of Father Power's, if made available, would enable the congregation to enter more intimately into the spirit and understanding of Christian marriage.

The Newman Foundation at the University of Illinois announces a cheap edition of *The White Harvest,* a Symposium on the Methods of Convert Making by the Rev. John A. O'Brien (Champaign, Ill.) This edition is offered at less than one-third of the cost of the original edition. It is bound in enameled cover board. An extended notice of the work was published in our issue of March, 1928.

We called attention in Literary Chat in April to the new series *Many Mansions,* whose purpose it is to set forth the spirit and ideals of religious communities. A third number is at hand on the *Dominicans.* (By John Baptist Reeves, O.P.; Macmillan Company, New York, pp. 88.) In this little volume the author sketches the historical background in the thirteenth century, the vocation of St. Dominic and the constitution of the Order and its character. Chapter V on the Character of the Order of Preachers contains a striking comparison of the spirit of the Franciscans, Dominicans and Jesuits. It is extremely interesting reading, in which the author interprets the historical relations of communities in terms of their distinctive characteristics.

The *Official Catholic Directory* for 1930 follows the lines of its predecessors in appearance and content. The volume at hand includes Canada, Newfoundland, Ireland, England, Wales and Scotland. In view of the universal use of this Directory and the fact that it is our only source of information on its vast field, we insist on considering it as Official, although the publishers notify us that neither they nor ecclesiastical authorities assume responsibility for errors or omissions. In point of fact, this Directory serves us so well that we take no account of the reservation in question. Perhaps the very great service rendered by the publishers to the universal Church will serve as a basis of our appeal to Church officials to extend prompt and cordial assistance when coöperation is asked in the preparation of the work. Any understanding of the exacting labors demanded in the preparation of the Directory should of itself win the sympathetic assistance of all from whom information is sought year after year. (P. J. Kenedy and Sons, New York; pp. 118 and 204.)

The Encyclical Letters of Pius XI on his Sacerdotal Jubilee and on Retreats have been brought out in very attractive form in the official Latin and German texts by Herder and Co., Freiburg. They are distributed by the B. Herder Book Co. of St. Louis.

At the same time the Maison de la Bonne Presse (5 Rue Bayard, Paris-8) publishes the French text of the Encyclical of the Holy Father on the Christian Education of Youth. It is accompanied by many extracts from publications of the Holy See and from the episcopates of a number of countries bearing on the Christian philosophy of the family. In this way the publication takes on much importance as a source of Catholic teaching.

The National Catholic Welfare Conference (1312 Massachusetts Avenue, N.W., Washington, D. C.) has published the official English translation in pamphlet form.

P. J. Kenedy & Sons announce postponement of the publication of *Yesterdays of an Artist-Monk* till October. The author of this entertaining book, which has been translated into four languages already, was born in Holland of Protestant parents. To John L. Stoddard is due the English version of this record of Dom Willi-

brord Verkade's journey by strange ways into the Catholic Church. On his path to Rome he fell in with several well-known artists in the Parisian Latin Quarter; on them and other interesting topics he sheds new sidelights.

In the review of *The Virgin Birth of Christ* in our May issue, the author, Dr. J. Gresham Machen, was inadvertently ranged on the side of the Anglicans, whereas he is a Presbyterian.

Books Received

SCRIPTURAL.

THE GOSPEL ACCORDING TO ST. MARK. By the Very Rev. M. J. Lagrange, O.P. Authorized translation from the French. Benziger Brothers, New York, Cincinnati, Chicago, San Francisco. 1930. Pp. xv—179. Price, $2.25 *net.*

THE CRADLE OF THE BIBLE. By Mgr. Legendre, Dean of the Faculty of Theology at Angers. Translated by the Dominican Sisters of Portobello Rd., London. (*Catholic Library of Religious Knowledge,* IX.) B. Herder Book Co., St. Louis; Sands & Co., London. 1929. Pp. 255. Price, $1.35 *net.*

THEOLOGICAL AND DEVOTIONAL.

PASTORS AND PEOPLE. A Summary of the Canon Law Affecting Parish Priests, Curates and the Laity. By the Very Rev. Canon Magnin. Translated by the Rev. J. D. Scanlan. (*Catholic Library of Religious Knowledge,* VIII.) B. Herder Book Co., St. Louis. Sands & Co., London. 1929. Pp. 212. Price, $1.35 *net.*

THE SECULAR PRIESTHOOD. By the Rev. E. J. Mahoney, D.D., Professor of Moral Theology, St. Edmund's College. Preface by Cardinal Bourne. Benziger Brothers, New York, Cincinnati, Chicago, San Francisco. 1930. Pp. xiii—244. Price, $2.90 *net.*

A SMALL CATECHISM OF THE MASS. By the Rev. Paul C. Bussard. Reprinted from *Orate Fratres,* 1 Dec., 1929. Liturgical Press, Collegeville, Minn. Pp. 7. Price, 50 for $1.00.

THE CREATIVE WORDS OF CHRIST. By C. C. Martindale, S.J. P. J. Kenedy & Sons, New York. 1930. Pp. 94. Price, $1.00 *postpaid.*

THE WAY OF THE CROSS FOR PRIESTS. By the Rev. Wendelin Meyer, O.F.M. Translated from the German with permission of the author by the Rev. Bertrand F. Kraus, S.T.B., M.A. For use in Priests' Retreats, for Monthly Spiritual Rejuvenation, and for private use. Bruce Publishing Co., New York, Milwaukee, Chicago. 1930. Pp. 40. Price, $0.20.

CATHOLIC MORAL TEACHING IN ITS RELATIONS TO MEDICINE AND HYGIENE. By Dr. George Surbled. Freely translated from the French by the Rev. Hubert J. Eggemann. The Human Organism in Health, Disease and Death. B. Herder Book Co., St. Louis and London. 1930. Pp. x—310. Price, $2.50 *net.*

THE HOLINESS IN THE CHURCH. By the Rev. Raoul Plus, S.J. Translated from the Original by Mother Mary St. Thomas. (*Catholic Library of Religious Knowledge,* XI.) Sands & Co., London and Edinburgh; B. Herder Book Co., St. Louis. 1929. Pp. v—140. Price, $1.35 *net.*

THE LITTLE FLOWERS OF ST. CATHERINE OF SIENA. Culled from Old Manuscripts by Innocenzo Taurisano, of the Order of Preachers. Translated from the Italian by Charlotte Dease. E. M. Lohmann Co., St. Paul, Minn. 1929. Pp. 153. Price, $1.25 *net.*

UPON THIS ROCK. By the Rev. F. J. Mueller. P. J. Kenedy & Sons, New York. 1930. Pp. xii—302. Price, $2.15 *postpaid.*

ST. PAUL, THE APOSTLE OF THE GENTILES. By Abbé Tricot. Translated by the Rev. W. Rees. (*Catholic Library of Religious Knowledge,* X.) Sands & Co., London and Edinburgh; B. Herder Book Co., St. Louis. 1930. Pp. xii—216. Price, $1.35 *net.*

WHERE IS THY GOD? By Father James, O.S.F.C., B.D., M.A., Ph.D., Agrégé en Philosophie à l'Université Catholique de Louvain. Sands & Co., London and Edinburgh. 1930. Pp. 265. Price, 5/- *net.*

IF I BE LIFTED UP. An Essay on the Sacrifice of the Mass. By the Rev. Paul C. Bussard, Archdiocese of St. Paul. Reprinted from *Orate Fratres,* Vol. IV, Nos. 1-4. (*Popular Liturgical Library,* Series I, No. 4.) Liturgical Press, Collegeville, Minn. 1930. Pp. 27. Price, $0.10.

SEEKING GOD. Meditations on the Gospels. By M. L. Digges. Benziger Brothers, New York, Cincinnati, Chicago, San Francisco. 1929. Pp. viii—49. Price, $0.90 *net.*

NOVENA AND TRIDUUM IN HONOR OF LITTLE FLOWER. With Suggestions for Sermons and Readings. By John Pius Dowling, O.P., Archbishop of Port of Spain. Corpus Christi Carmel, Middletown, N. Y. Pp. 60. Price, $0.10.

A TREATISE ON MENTAL PRAYER. By the Ven. Louis de Ponte, S.J. Adapted by a Religious of the Order of St. Benedict. Introduction by the Most Rev. Alban Goodier, S.J. Benziger Brothers, New York, Cincinnati, Chicago, San Francisco. 1930. Pp. xxvi—134. Price, $1.60 *net.*

THE LAST THINGS. By Abbé A. Michel. Translated by the Rev. W. Miller, D.D. (*Catholic Library of Religious Knowledge,* VII.) B. Herder Book Co., St. Louis; Sands & Co., London. 1929. Pp. 159. Price, $1.35 *net.*

A SHORT RETREAT IN PREPARATION FOR EASTER. For the Use of Religious Communities. Second edition. Salesian Press, Surrey Lane, Battersea, London; Georgetown Visitation Convent, Washington, D. C. 1921. Pp. 100. Price, $0.55 *postpaid.*

THE THIRD ORDER OF ST. FRANCIS. Being Three Lectures Delivered at the Franciscan Summer School, Oxford, August 1928. By Father Oswald, O.S.F.C. Benziger Brothers, New York, Cincinnati, Chicago, San Francisco. 1930. Pp. 78. Price, $0.75 *net.*

RUNDSCHREIBEN ZUM GLÜCKLICHEN ABSCHLUSS SEINES FÜNFZIGSTEN PRIESTERJAHRES. Pius XI. Autorisierte Ausgabe — lateinischer und deutscher Text. B. Herder Book Co., Freiburg im Breisgau and St. Louis. 1930. Pp. 39. Price, $0.45 *net.*

RUNDSCHREIBEN ÜBER DIE FÖRDERUNG DER EXERZITIEN. Pius XI. Autorisierte Ausgabe—lateinischer und deutscher Text. B. Herder Book Co., Freiburg im Breisgau and St. Louis. 1930. Pp. 43. Price, $0.45 *net.*

L'EDUCATION CHRÉTIENNE DE LA JEUNESSE. Encyclique de S. S. Pie XI (31 Décembre 1929). Texte Official Français, suivi de Nombreux Extraits d'Actes du Saint-Siège (Pie IX, Léon XIII, Pie X et Pie XI) et de l'Épiscopat (Allemagne, Autriche, Belgique, Canada, France, Grande-Bretagne, Italie). Recueil composé par la *Documentation catholique.* Maison de la Bonne Presse, Paris-8e. 1930. Pp. 64. Prix: le numéro complet—2 *fr.* 25 *franco*; 25 exemplaires, 50 *fr.* 75 *franco*; 100 exempl., 160 *fr.* 45 *franco*; l'Encyclique seule—1 *fr.* 15 *franco*; 100 exempl., 82 *fr.* 15 *franco.*

AFTER DEATH—WHAT? By J. F. N. (*Whither Do I Go?,* II.) Our Sunday Visitor Press, Huntington, Indiana. Pp. 16. Price, $0.10; 100 copies, $4.00.

De Delictis et Poenis, Vol. I, Pars I, F. Roberti, Juris Canonici Professor in Facultate Juridica ad S. Apollinaris in Urbe. Romae: apud Aedes Facultatis Juridicae ad S. Apollinaris. Pp. 249.

De Gratia Tractatus Dogmaticus Quem Scripsit Hermannus Lange, S.J. B. Herder Book Co., Freiburg im Breisgau and St. Louis. 1929. Pp. xiv—611. Price, $5.75 *net.*

Commentaria in I. P. Summae Theologicae S. Thomae Aquinatis, O.P. a Q. XXVII ad Q. XLIII (De Deo Trino). P. Fr. H. Buonpensiere, O.Fr.P., Collegii S. Thomae de Urbe Regens. Typ. Ephem. "El Santísimo Rosario", Vergarae. 1930. Pp. viii—609.

Eucharistie. Par Adhémar d'Alès, Professeur à l'Institut Catholique de Paris. (*Bibliothéque Catholique des Sciences Religieuses.*) Bloud & Gay, Paris. 1930. Pp. 174. Prix, 12 *fr.*

Les Sources de Droit Ecclésiastique. Par F. Cimetier, P.S.S., Supérieur du Séminaire Universitaire, Professeur de Droit Canonique aux Facultés Catholiques de Lyon. (*Bibliothèque Catholique des Sciences Religieuses.*) Bloud & Gay, Paris. 1930. Pp. 204.

La Doctrine du Mariage selon Saint Augustin. Par P. Bernard Alves Pereira, O.F.M., Docteur en Théologie. (*Études en Théologie Historique.* Publiées sous la Direction des Professeurs de Théologie a l'Institut Catholique de Paris.) Gabriel Beauchesne, Paris. 1930. Pp. xi—247. Prix, 30 *fr.*

L'Amour de Dieu et la Croix de Jésus. Étude de théologie mystique sur le Problème de l'Amour et les Purifications Passives d'après les principes de saint Thomas d'Aquin et la doctrine de saint Jean de la Croix. Par le R. P. Rég. Garrigou-Lagrange, O.P., Professeur à la Faculté de théologie de l'Angelico, Rome. 2 vols. Éditions du Cerf, 35 Avenue de la Cour de France, Juvisy (S.-et-O.) 1929. Pp. iii—452 et 465.

La Merveilleuse Vie de Bernadette, la Voyante de Lourdes. Par le R. P. Xavier Marchet, des Augustins de l'Assomption. Lettre-Préface de Mgr Florent du Bois de la Villerabel, évêque d'Annecy. Pierre Téqui, Paris–VI^e^. 1930. Pp. xv—302. Prix, 14 *fr. franco.*

Études de Théologie Mystique. Par le P. Joseph de Guibert, S.I., Professeur à l'Université Grégorienne. (*Bibliothèque de la Revue d'Ascétique et de Mystique,* Seconde Série—Fascicule I.) Éditions de la Revue d'Ascétique et de Mystique et de l'Apostolat de la Prière, 9 rue Montplaisir, Toulouse. 1930. Pp. viii—320.

De Sacramentis. Tractatus Canonico-Moralis. Vol. II, Pars I: De Poenitentia. Accedit Appendix: De iure Orientalium. Felix M. Cappello, S.I., Prof. in Pontificia Universitate Gregoriana. Editio altera emendata et aucta. (*Pontificia Universitas Gregoriana.*) Taurinorum Augustae: Officina Libraria Marietti; Romae apud Bibliopolam Marietti vel Aedes Univ. Gregorianae. 1929. Pp. xii—922. Pretium, *Lib. It.* 33.

Vie de la Mère Anne Régis Filliat du Monastère de la Visitation Sainte-Marie de Lyon-Fourvière, Fondatrice de celui de Vassieux, 1841–1923. Pierre Téqui, Paris–VI^e^. 1929. Pp. x—353. Prix, 17 *fr. franco.*

Saint Ignace de Loyola. Par Cyril Martindale, S.J. Traduit de l'anglais par Abel Dechêne, S.J. P. Lethielleux, Paris–VI^e^. 1930. Pp. 173. Prix, 9 *fr.* 75 *franco.*

Histoire des Instituts Religieux et Missionnaires. Aux avant-postes de la chrétienté. Par Élie Maire, Docteur en Théologie, Laureat de l'Académie Française, Ex-aumônier au Collège Stanislaus. P. Lethielleux, Paris–VI^e^. 1930. Pp. xii—343. Prix, 28 *fr.*

INDEX TO VOLUME LXXXII.

Absolution of body, prayers at, 82
Abstinence, workingmen benefited by indult on, 295
Academic caps and gowns at Mass, 630
Accomplice *in peccato turpi*, 73
Altar: cloth for Communion, 63; electric lights on, 202; wine and bread, 61; wine, 79
Archbishop's Pocketbook, 51
Badges or emblems on liturgical vestments, 638
Banns, publication of, before reception of convert, 507
Baptism: case of conditional, 517; interrupting formula of, 514
Beierschmidt, Fr., on introduction of Forty Hours into U. S., 573
Benediction: formula of Papal, 81; of Blessed Sacrament, harp at, 81; lights at, 638; veil over ostensorium before, 82
Benedictus: at High Mass, 516; at Requiem High Mass, 84
Bible study, recent, 519
Blessed Sacrament, lights at Benediction of, 638
Blessing: *contra sterilitatem*, 85; of St. Blase, 85
Boniface, Fr., on meeting religious intolerance in rural districts, 631
Boyl, Friar, in Haiti, 1
Broadcasting liturgical functions, 184
Browne, Dr., on Eucharistic Congress at Carthage, 253
Buchanan, Fr., on priestly tact and salesmanship, 625
Budget of mission field, 234
Canning, Fr., on religious instruction for public school children, 388
Carthage, Eucharistic Congress at, 253
Catholic child in public school, 561
Cenacle teaching, 307
Censure: confessors differing on, 72; ignorance of reserved, 309
Census: new parish, 312, 513
Chalice on altar before *Missa cantata*, 201
Chanters, no *Missa cantata* without, 202
Chany, Fr., on care of aged priests, 428
Charity, unknown virtue, 592
Charts for instruction of converts, 429
Children, public school, religious instruction for, 388, 581
Chinese psychology, 613
Christian: education of youth, 337; instruction, obligatory on religious, 410; spirit, true, 128
Church: edifice, explaining, 142; music, permanent element in, 42
Cicero, on silence, 16
Classics, on tongue, 16
Clerical retreats, 285
Coëducation, 359
College and culture, 22
Columbus in Cuba, 10
Communion: attitude when receiving, 201; following *Missa cantata*, 202; important instruction on Holy Eucharist, 61; outside Mass, 515
Conferences, Eucharistic, 600
Confession: obligation of annual, 71; occasional, by Sisters to confessors of their choice, 301
Confessors: differing on censure, 72; of their choice for Sisters, occasional, 301
Connell, Dr.: on origin of presbyterate, 225; on recent theology, 528
Convert: instruction, technique of, 30, 142; publication of banns before reception into Church, 507; charts for instructions of, 429
Corpse, laity sprinkling with holy water, 80
Credo at High Mass, 83
Cross, exposition of relic of True, 203
Culture of priest, 22
Deacon and priest, 227
Dead, Sacraments to persons apparently, 510
Dic verbo, translation of, 85
Divine Office is prayer, 381
Dominican form of incensation, 518
Dowd, Fr., on instruction charts for converts, 429
Dubius, on mixed marriages, 412
Dunne, Fr., on Protestant historical attitude, 245
Economy and dignity, 51
Education: who controls, 340; of Sisters, gifts for, 311
Elbert, Fr., on Eucharistic conference, 600
Electric lights on altar, 202
Elevation, public prayer forbidden at, 515
Encyclicals, three recent, 314
Episcopate, origin of, 225
Eucharistic: conference, 600; Congress at Carthage, 253
Family, education in, 360
Female dress, instruction to Ordinaries on, 407
Ferreres, on Missal, 450
First Vicar Apostolic of New World, 1
Fisher, Mgr., on diocesan or regional seminaries, 611

Forrest, Fr., on ordination, 475
Forty Hours: conclusion of Orations during, 76; introduction into U. S., 573
Gibbons, on converts, 38
Girl Scout troop in every parish, 185
Greek Ruthenians in U. S., 498
Gregorian: chant is prayer, 47; Masses, continuity of, 75
Gunpowder Plot, 249
Haiti, Catholicism in, 1
Hands, washing, after celebration of Mass, 506
Historical attitude, Protestant, 245
Holy: Childhood Association, 124; Eucharist, see *Communion*; Name Parish, Cleveland, 560; water, laity sprinkling corpse with, 80
Imitation, reading, 276
Incardination and tonsure, 394
Incensation, Dominican form of, 518
Indirect aid to scrupulous, 619
Indulgenced prayer in honor of Sacred Heart, 633
Instruction: charts for converts, 429. Christian, obligatory on religious, 410; of converts, 37; religious, for public school children, 388; technique of convert, 30, 142
Intention: contrary to substance of marriage, 71; of giver prevails, 78
Intolerance, religious, in rural districts, 631
Irish Church, work and wants of, 22
Jubilee: indulgence extended six months, 314; privilege to priests, extension of, 428
Kelly, Dr.: on permanent element in church music, 42
Kempf, Dr., on indirect aid to scrupulous, 619
Kenrick of St. Louis, 168
Kindness toward converts, 34
Kongmoon mission, 235
Last Gospel at Pontifical Mass, 634
Lay retreats, 285
Lights at Benediction of Blessed Sacrament, 638
Litanies, duplicating invocation of, 511
Litany B. V. M., *Regina Cleri* in, 83
Literary modernism, 51
Loughran, Miss: on first Vicar Apostolic of New World, 1
MacDonald, Fr., on unknown virtue, 592
Mahoney, Dr., on tonsure and incardination, 394
Marriage: case of exemption from canonical form, 507; form before promulgation of *Ne temere*, 199; intention contrary to substance of, 71; mixed, new light on, 412; of Catholics before Justice of Peace, 72
Maryknoll mission letters, 613
Mass: academic caps and gowns at, 630; attitude of Celebrant at Gospel during Solemn Requiem, 309; chalice on altar before *Missa cantata*, 201; Communion following *Missa cantata*, 202; continuity of Gregorian, 75; Credo at High, 83; during Forty Hours, conclusion of Orations at, 76; explaining, 145; in sacristy, 309; new, for feast of Sacred Heart, 623; no *Missa cantata* without chanters, 202; Ordinary of, on phonograph records, 426; organ at Low, 81; Pontifical, Last Gospel at, 634; public prayer at Elevation forbidden, 515; Sanctus and Benedictus at High, 516; Sanctus and Benedictus at Requiem High, 84; second prayer in *Missa Quotidiana*, 518; washing of hands after celebration of, 506
Matrimony, see *Marriage*
McClellan, Fr., on recent Bible study, 519
Mens Nostra, Encyclical, 282
Metaphysics, value of, 28
Michel, Fr., on true Christian spirit, 128
Missal and Pontifical, 449
Mission support, 113, 234
Moore, Dom, on Divine Office, 381
Murray, Dr., on social ministry of parish priest, 502
Mystic body of Christ, 132
Naturalism in education, 356
Ne absorbeat eas tartarus, 634
Neumann, Bishop, and introduction of Forty Hours into U. S., 573
Non-Catholics: use of sacramentals by, 315; pall-bearers, 637
Notre Dame University, summer school for priests, 504
O'Brien, Dr., on technique of convert instruction, 30, 142
O'Grady, Dr., on pastor and St. Vincent de Paul Conference, 372
O'Hara, Fr., on religious vacation schools, 463
Orations, conclusion during Forty Hours, 76
Ordination: much discussed Sacrament, 475; singular pronoun at, 308

Oregon City, change of archdiocese, 180
Organ at Low Mass, 81
Oriental question, 134
Ostensorium, veil over, before Benediction, 82
Our Lord's knowledge, 197
Pall-bearers, non-Catholic, 637
Palms, selling blessed, 430
Papal Benediction, formula, 81
Paramenta, meaning of, in Ordo, 316
Parish: census, revelations of recent, 312, 513; determination of membership in, 423; Girl Scout troop in every, 185
Pasch or Passover?, 420
Paschal candle: renewal of, 422; times for lighting, 512
Passover or Pasch?, 420
Pastor, see *Priest*
Paten for Communion, 63
Permanent element in church music, 42
Perplexus, on parish census, 312, 513
Philosophy, mental, 28
Phonograph records, Ordinary of Mass on, 426
Physician and priest, 66
Plain chant, permanent, 44
Pontifical and Missal, 449
Prayer, necessity of, 40
Presbyterate, origin of, 225
Priest: and physician, 66. and St. Vincent de Paul Conference, 372; and tongue, 14, 172, 263; care of aged, 68, 428; culture of, 22; extension of Jubilee privilege to, 428; longer annual retreats for, 417; Oriental in U. S., 498; scheme for defrauding, 429; social ministry, 502; summer schools for, 504; tourists in New York, 426
Priesthood, origin of, 225
Priestly tact and salesmanship, 625
Profession of faith, convert's, 152
Protestant historical attitude, 245
Psychology, Chinese, 613
Public school children, religious instruction for, 388, 561
Puniet, on Pontifical, 450
Radio, broadcasting liturgical functions, 184
Reformation, understanding, 245
Regina Cleri in Litany, 83
Relic of True Cross, exposition of, 203
Religious: Christian instruction obligatory on, 410; gifts for education of Sisters, 311; intolerance in rural disricts, meeting, 631; occasional confession of Sisters to confessors of their choice, 301; scholarships for teaching Sisters, 511
Requiem, see *Mass*
Retreats for priests, longer annual, 417
Rosary, announcing mysteries in each Hail Mary of, 508
Rosati of St. Louis, 167
Rural districts, meeting religious intolerance in, 631
Ryan, Mr., on American Catholic war records, 581
Sacramentals, use of by non-Catholics, 315
Sacraments to persons apparently dead, 510
Sacred Heart: indulgenced prayer in honor of, 633; new Mass for feast of, 623
Sacristan, may lay handle corporal?, 203
Sacristy, Mass in, 309
Saint: Blase, blessing of, 84; Louis, history of Archdiocese, 159; Vincent de Paul Conference, pastor and, 372
Saints, are canonized certainly in heaven?, 422
Sanctus: at High Mass, 516; at Requiem High Mass, 84
Scholarships for teaching Sisters, 511
School, and education, 362
Scientific materialism, 25
Scrupulous, indirect aid to, 619
Scullen, Dr., on Catholic child in public school, 561
Second Prayer in *Missa Quotidiana*, 518
Secret societies implicitly condemned, 198
Selinger, Dr., on our seminaries, 418
Seminarians, teachers during summer, 470
Seminaries: diocesan or regional, 611; our, 418
Shahan, Bishop, on Pontifical and Missal, 449
Sheahan, Mgr., on Pasch or Passover, 420
Sheehan, Canon: on Irish Church, 22
Silence, virtue of, 16
Sisters, see *Religious*
Social ministry of parish priest, 502
Society of St. Peter, 124
Spiritual exercises, Encyclical on, 282
Stations of Cross begin at Gospel or Epistle side?, 80
Sterilitatem, blessing *contra*, 85
Subdeacon, layman acting as, 516

Summer school: for priests, 504; religious, 464
Technique of convert instruction, 30, 142
Theology, recent, 528
Titus Oates, 250
Tongue, pastor and, 172, 263
Tonsure and incardination, 34
Uniates in U. S., 498
Unknown virtue, 592
Vacation schools, religious, 463
Veil over ostensorium before Benediction, 82
Vestments: badges or emblems on liturgical, 638; meaning of *paramenta* in Ordo, 316
Vogel, Fr., on history of St. Louis archdiocese, 159
Walsh, Bishop: on Chinese psychology, 613; on mission support, 113, 234
Walter, Fr., on pastor and tongue, 14, 172, 263
War records, American Catholic, 581
Wels, Fr., on *Ne absorbeat eas in tartarus*, 634
Work and wants of Irish church, 22
Workingmen benefited by indult on abstinence, 295
World, dangers of, 367

BOOK REVIEWS.

African Missions. Bouniol:— ... 109
After Fifty Years 442
Alias Oves Habeo. Reger:—.... 442
Alonso: El Sacrificio Eucaristico. 639
American College Bulletin 319
Ami des Pécheurs. Galy: 334
Ancien et Nouveau Testament.... 326
Archdeacon: Week-Day Religious School 221
Ars Sacra. Schaeffler:— 554
As Man to Man. Pallen:— 222
Audiences Divines. Joannes:—.. 644
Aurelia. Mother Catherine—.... 433
Aylward. Life of Margaret—... 433
Bad und Bäder in der Altchristlichen Kirche. Zellinger:— ... 321
Barrett: Psychology for Nurses.. 645
Batiffol: St. Gregory the Great .. 333
Baudot: Le Breviare 104
Belloc: Richelieu 323
Benedictines. Knowles: 443
Berkeley: Irish Battalion, 1860... 552
Bittle: Soldiering for Cross and Flag 557
Blount: The Sacred Passion 333
Blunt: Witnesses to the Eucharist 219
Book of Exodus. Grimmelsman:— 329
Borgmann: Libica 547
Böser: Liturgische, Kanzelvorträge 107
Bouniol: African Missions 109
Boyton: Blessed Friend of Youth 556
Brauer: Der Moderne Deutsche Sozialismus 92
Bremond: Literary History of Religious Thought in France 215
Breviaire. Baudot: Le— 104
Brockland-Keppler: The Passion. 558
Buch Daniel. Goettsberger: Das— 329
Bussard: Guide for Roman Missal 219
Butler: Lives of Saints 548
Cacchia: De Natura Transubstantiationis juxta S. Thomam et Scotum 556
Callan and McHugh: Moral Theology 544
Callan and McHugh: Psalms Explained 206
Camm: English Martyrs 210
Campbell: Greek Fathers 555
Cannon: Sermon Thoughts 222
Cardinal Louis de Lapalud 437
Cardinal Wiseman. Gwynn:— .. 432
Carr: St. Teresa of Lisieux... 108, 222
Carr: Ven. Joseph Passerat 109
Catechetical Classes for Public School Catholics. Mereto:—... 653
Catechism by Playing Cards 220
Catholic Church and Art..... 543
Catholic Church and Current Literature 649
Catholic Church and Destitute .. 439
Catholic Church Periodical Index 445
Child in the Church 334
Children's Hour. Schorr:—..... 221
Christ and Renan. Lagrange:— . 98
Christ: Son Existence Historique 642
Christian Life. McGowan:—.... 333
Christitch: Women of Gospel ... 93
Church and War. Stratmann:— 102
Clegg: Lourdes 107
Code: Daily Thought from Mother Seton 222
Code: Great American Foundresses 433
Colli-Lanzi: Theologia Moralis Universa iuxta Codicem Iuris Canonici 651
Commentaire des Litanies du Sacré Cœur. Kanters:—..... 639
Compendium of Catechetics 204
Concannon: At Court of Eucharistic King 557
Constant: L'Eglise de France.... 218
Continuity of Religion. Day:—.. 653
Conway: Question Box 431
Coyle: Meditations and Readings from St. Alphonsus 222

Cram: Catholic Church and Art . 543
Curtayne: St. Catherine of Siena. 209
D'Agnel et d'Espiney: Le Scrupule 333
Day: Continuity of Religion 653
Deane: How to Understand Gospels 556
Dease: Flowers of St. Catherine. 652
De Ecclesia Christi. Paris:— .. 93
De Grandmaison: Personal Religion 221
De Journel: Enchiridion Asceticum 542
De la Mare: Stories from Bible.. 86
Deutsche Mystikertexte des Mittelalters 330
Devotion au Sacré Cœur de Jésus 331
Dialectics. Glenn:— 445
Dictionary of American Biography 331
Dinnis: Shepherd of Weepingwold 325
Dominican Sister: Thérèse Neumann 108
Dominicans. Reeves:— 654
Door of Salvation. Meyer:—.... 109
Dörner: Children's Hour 220
Dutilleul: Enchiridion Asceticum 542
Early Christian Latin Poets 88
Educazione Missionaria 554
Église de France. Constant:.... 218
Ehrenborg: Ideal of Priesthood.. 554
Einführung in die Religionsphilosophie. Straubinger:— 646
Elements of Psychology for Nurses 645
Enchiridion Asceticum 542
English Martyrs. Camm:— 210
Epitome Theologiae Pastoralis... 94
Eucharistia. Kramp:— 333
Evidence of Catacombs 432
Exsultate, Festpredigten 107
Fairclough: Love of Nature among Greeks and Romans ... 555
Fernesolle: Pour qu'on lise..... 554
Fins Dernières. Michel: 104
Fischer: Our Lord's Last Will.. 220
Flowers of Soul. Reyna:— 100
From Rose-Garden of Our Lady. 554
Fundamentals of Catholic Religion 556
Fundamentals of Social Philosophy ..... 6—
Furfey: You and Your Children. 213
Gale: Catechism by Playing Cards 220
Galy: L'Ami des Pécheurs 334
Garahan: Thus Shalt Thou Pray. 557
Gavan-Duffy: Let's Go! 109
Geiermann: Outline Sermons on Holy Eucharist and Blessed Virgin 444
Gerein: Ideal of Priesthood 554
Germain: Military Chaplains ... 653
Geschichte der Päpste 438
Gibbons: Life of Margaret Aylward 433
Giltinan: Veiled Door 652
Giovane Provveduto. Bosco: ... 556
Glenn: Dialectics 445
God and His Attributes. Reys:— 222
God the Redeemer. Herzog:— .. 550
Goettsberger: Das Buch Daniel.. 329
Golden Heritage. Murphy:— .. 557
Goodier: Jesuits 443
Gouraud: La Montée du Sacérdoce 107
Great American Foundresses 433
Greek Fathers. Campbell:— 555
Grignon de Montfort: Secret Mariale de la Saintété 334
Grimmelsman: Book of Exodus.. 329
Gröber: Religiöse Ansprachen .. 107
Gwynn: Cardinal Wiseman 432
Hagan: Compendium of Catechetics 204
Hallett: Life of Sir Thomas More 101
Handbook of Ceremonies 444
Harp of Life. McCarthy:— ... 652
Hart: Junior Bible History 217
Heart Talks with Jesus. Levy:— 555
Herzog: God the Redeemer 550
Hill of Triumph. Murphy:—... 557
Hinderberger: Religiöse Funkansprachen 107
History of Antigonish 219
History of Nursing 106
History of Popes. Kerr:— 208
Holbrook: Our World of Work . 108
Horan: Practices of Charity 648
How to Understand the Gospels. 556
Hunter-Blair: Memories and Musings 557
Husslein: Mass of Apostles 318
Hymns in Latin and English ... 107
Ideal of Priesthood 554
Institutiones Biblicae. Vacari:— 327
Interlude. Quirk:— ..... 6—
Introduction to Mission Life 554
Irish Battalion in Papal Army .. 552
Jesuits. Goodier:— 443
Joannes: Les Audiences Divines . 644
Johnson: American Biography .. 331
Junior Bible History. Hart:—.. 217
Kanters: Litanies du Sacré Cœur 639
Kanters: La Dévotion au Sacré Cœur 331
Keppler-Brockland: The Passion. 558
Kerr: History of Popes 208
Keubel: Rose Garden of Our Lady 554
Kittredge: Witchcraft in Old and New England 95
Knowles: Benedictines 443

Knox: Mysteries of the Kingdom 442
Kramp: Eucharistia 333
Kuhnmünch: Early Christian Latin Poets 88
Lagrange: Christ and Renan ... 98
Lapalud. Cardinal Louis de— .. 437
Lasance: Come, Holy Spirit 222
Laur: Thus Shalt Thou Pray ... 557
Leaflet Missal 332
LeBec: Study of Miracles, St. Theresa 106
Lepicier: Unseen World 539
Lepin: Le Christ Jesus 642
Let's Go! Gavan-Duffy:— 109
Levelis-Marke: Sacramentary ... 647
Levy: Heart Talks with Jesus .. 555
Libica. Borgmann:— 547
Life of Margaret Aylward 433
Life of Mother Catherine Aurelia 433
Life of St. Margaret Mary Alacoque 98
Life of Sir Thomas More..... 101
Life of Ven. Joseph Passerat ... 109
Linges, Insignes et Vêtements ... 433
Lindworsky: Training of Will .. 541
Literary History of Religious Thought in France 215
Little Flowers of St. Catherine .. 652
Liturgische, Kanzelvorträge 107
Lives of Saints 548
Lloyd-Jones: Student Personnel Work 440
Lourdes. Vallet and Clegg:— .. 107
Love of Nature among Greeks and Romans 555
Lucas: We Preach Christ Crucified 221
Machen: Virgin Birth 546, 654
Many Mansions Series 433, 654
Marriage in Christ. Power:—... 654
Marriage Ritual 443
Marucchi: Evidence of Catacombs 432
Mass of Apostles. Husslein:—.. 318
McCarthy: Harp of Life 652
McElhone: Particular Examen .. 108
McGowan: Christian Life 333
McGregor: Our World of Work. 108
McHugh and Callan: Moral Theology 544
McHugh and Callan: Psalms Explained 206
McLaughlin: Purgatory 222
Meditations from St. Alphonsus. 222
Meier: Catholic Press Association 319
Meline: Morale Famille 104
Memories and Musings 557
Mesmer: Thérèse Neumann 108
Meyer: Door of Salvation 109
Michel: Les Fins Dernières 104
Micheletti: Epitome Theologiae Pastoralis 94
Middendorf: Introduction to Mission Life 554
Modern Martyr, Theophane Venard 99
Moderne Deutsche Sozialismus .. 92
Montée du Sacérdoce. Gouraud:— 107
Montessori: Child in Church ... 334
Montgomery: Literary History of Religious Thought in France.. 215
Moral Theology. McHugh–Callan:— 544
Morale Famille. Meline:— 104
More. Life of Sir Thomas— ... 101
Mueller: Handbook of Ceremonies 444
Murphy: Golden Heritage 557
Mysteries of the Kingdom 442
Mystical Prayer. Saudreau:— .. 327
Nachrichten aus den Deutschen Ordensprovinzen der Gesellschaft Jesu 319
Nadejen: Stories from Bible 86
National Catholic Education 319
Nature's Protest against Counter-Conception 333
New Catholic Dictionary 322
Novices de Notre-Seigneur 554
Nurses, International Federation. 555
O'Brien: Page of Christ 107
O'Brien: White Harvest 654
O'Connell: Rituale Parvum 109
Official Catholic Directory 654
O'Grady: Church and the Destitute 439
O'Laverty: Sacred Wounds of Jesus 108
Old St. Mary's New Assistant .. 552
Ordo Divini Officii 108
Our Lord's Last Will 220
Our World of Work 108
Outline Sermons on Holy Eucharist and Blessed Virgin 444
Out of Many Hearts 107
Page of Christ. O'Brien:— 107
Pallen: As Man to Man 222
Paris: De Ecclesia Christi 93
Passerat. Life of Ven. Joseph .. 109
Passion. Keppler-Brockland:—.. 558
Personal Religion 221
Piancentini: Flowers of Soul 100
Pierron: Hymns in Latin and English 107
Pilet: Le Secret Mariale 334
Plus: La Saintété Catholique.... 104
Pour qu'on lise, Louis Veuillot .. 554
Power: Marriage in Christ 654
Power: Plain Reasons for Being Catholic 89
Practices of Charity for Children 648
Prolegomena ad Codicem 211
Psalms explained for Priests 206
Purgatory or the Church Suffering 222

Question Box. Conway: The—.. 431
Rankin: History of Antigonish.. 219
Reeves: Dominicans 654
Reger: Alias Oves Habeo 442
Religiöse Funkansprachen 107
Retreat under St. Teresa 213
Reyna: Flowers of Soul 100
Reys: God and His Attributes .. 222
Ricciardelli: Vita della Serva di Dio, Elisabetto Séton 558
Richelieu, Study by Belloc 323
Rituale Parvum. O'Connell:— .. 109
Ross: Truths to Live By 549
Roulin: Linges, Insignes et Vêtements 433
Russell: Sociology in Nursing... 106
Sacrament of Baptism. Sheen:— 222
Sacraments and Commandments.. 444
Sacramentary. Schuster:— 647
Sacred Passion. Blount:— 333
Sacred Wounds of Jesus 108
Sacrificio Eucaristico. Alonso:— 639
Saint Anselm: "Cur Deus Homo" 101
Saint Catherine of Siena 209
Saint Gregory the Great 333
Saint Jane de Chantal: Mystical Prayer 327
Saint Margaret Mary Alacoque .. 98
Saint Teresa of Lisieux. Carr:— 108
Saint Teresa. Retreat under— .. 213
Saint Teresa. Study of Miracles. 106
Saintété Catholique. Plus:—.... 104
Saudreau: Mystical Prayer 327
Schaeffler: Ars Sacra 554
Schembri: De Sacramentis in Genere 94, 556
Schmitt: Cur Deus Homo S. Anselmi 101
Schnorr: L'Ancien et le Nouveau Testament 326
Schorr: Children's Hour 221
Schuster: Church and Literature. 649
Schuster: Sacramentary 647
Schweizer: Le Cardinal de Lapalud 437
Scruple. D'Agnel et d'Espiney:— 333
Segarra: De Identitate Corporis Mortalis et Corporis Resurgentis 90
Sermon Thoughts. Cannon:—... 222
Sermons and Addresses. Skelly:— 444
Shay: Fundamentals of Religion. 556
Sheen: Sacrament of Baptism.... 222
Shepherd of Weepingwold 325
Sister of Notre Dame: Vigil 557
Skelly: Sacraments and Commandments 444
Skelly: Sermons and Addresses.. 444
Soldiering for Cross and Flag... 557
Sponsa Regis 652
Stapleton: Life of Sir Thomas More 101
Stoddard: St. Gregory the Great. 333
Stories from Bible. De la Mare:— 86
Stratmann: Church and War.... 102
Straubinger: Einführung in die Religionsphilosophie 646
Suicide d'une Race 443
Sylvestri: Educazione Missionaria 554
Taurisano: Little Flowers of St. Catherine of Siena 652
Teresa of Lisieux...106, 108, 213, 222
Theologia Moralis Universa 651
Thérèse Neumann 108
Théry: Le Père F.-A. Vuillermet 443
Thurston: Lives of Saints 548
Thus Shalt Thou Pray. Laur:—. 557
Training of Will 541
Truly a Lover. Carr:—.....108, 222
Trumbull: Tongues of Fire 105
Truths to Live By. Ross:—.... 549
Übungsbuch zur Einführung in die Textgeschichte des Neuen Testaments 650
Unseen World. Lepicier:— 539
Vacari: Institutiones Biblicae.... 327
Vallet: Lourdes 107
Van Hove: Prolegomena ad Codicem 211
Van Roey: De Virtute Charitatis. 551
Vassall-Philips: After Fifty Years 442
Veiled Door. Giltinan:— 652
Veuillot. Louis— 554
Vigil. Sister of Notre Dame:—.. 557
Virgin Birth of Christ 546
Vita Christi. Mother St. Paul:— 210
Vogels: Übungsbuch zur Einführung in die Textgeschichte des Neuen Testaments 650
Von Pastor: History of Popes, 208, 438
Vuillermet: Le Suicide d'une Race 443
Waitz: Thérèse Neumann 108
Walsh: A Modern Martyr 99
Ward: Christ and Renan 98
White Harvest. O'Brien:— 654
Wiseman. Gwynn: Cardinal—.. 432
Witchcraft in Old and New England 95
Witnesses to the Eucharist 219
Women of Gospel. Christitch:— 93
Woods: Counter-Conception 333
Wouters: De Virtute Castitatis .. 650
You and Your Children. Furfey:— 213
Young: Old St. Mary's New Assistant 552
Zellinger: Bad und Bäder in der Altkirchlichen Kirche 321

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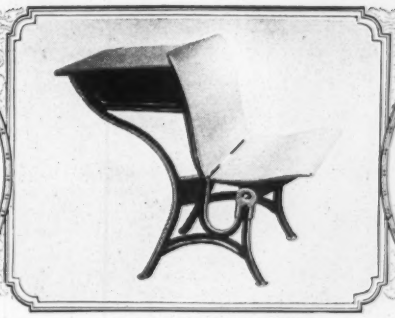

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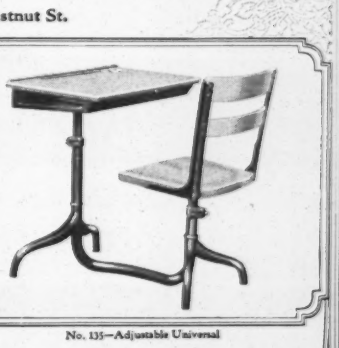

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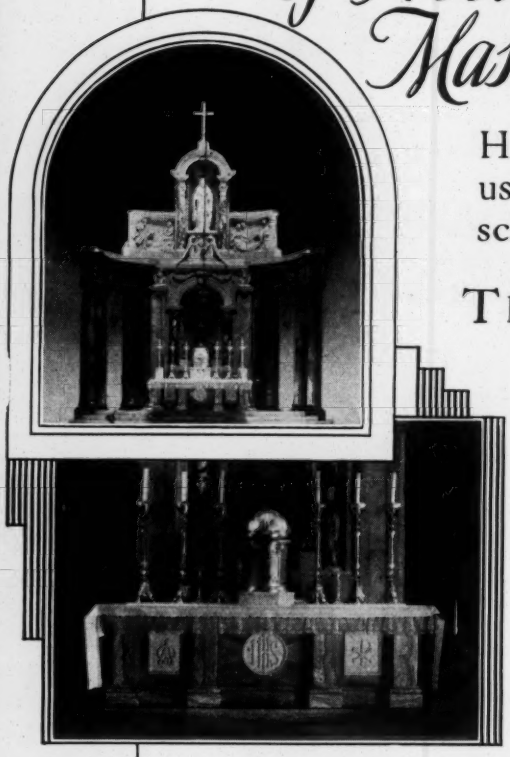

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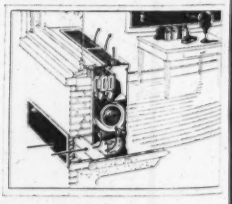

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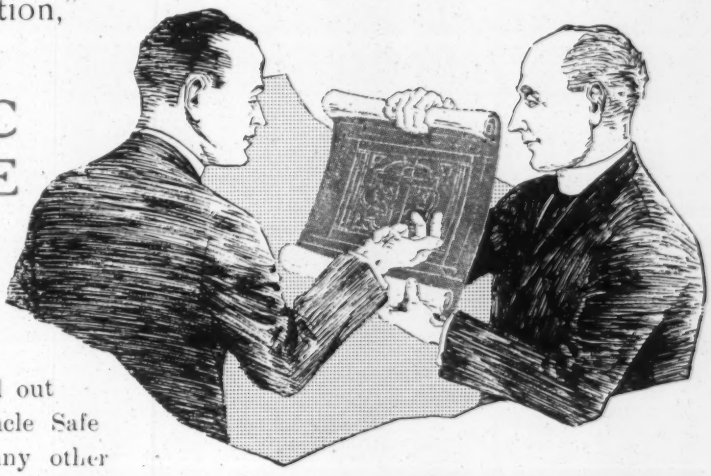

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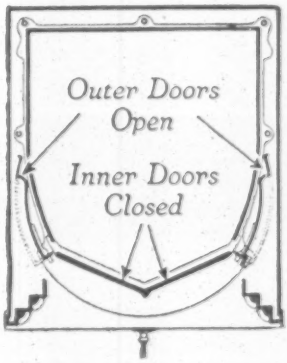
justice to yourself, before buy a Tabernacle, find out the Eucharistic Tabernacle Safe rks. Compare it with any other *ming* automatic key-opening features. It will change r previous ideas of what a Tabernacle should be.

Protected by rigid U. S. Patents, *there is no other Taber-le like it!* The opening of the doors of the Eucharistic ernacle Safe is just as quick and easy as turning a key any lock—turn the key halfway round, and both outer inner doors open automatically and noiselessly—immeely you have free entrance to the inner Tabernacle. It revelation in convenience and adds solemnity to the vice. ***Write for descriptive Literature.***



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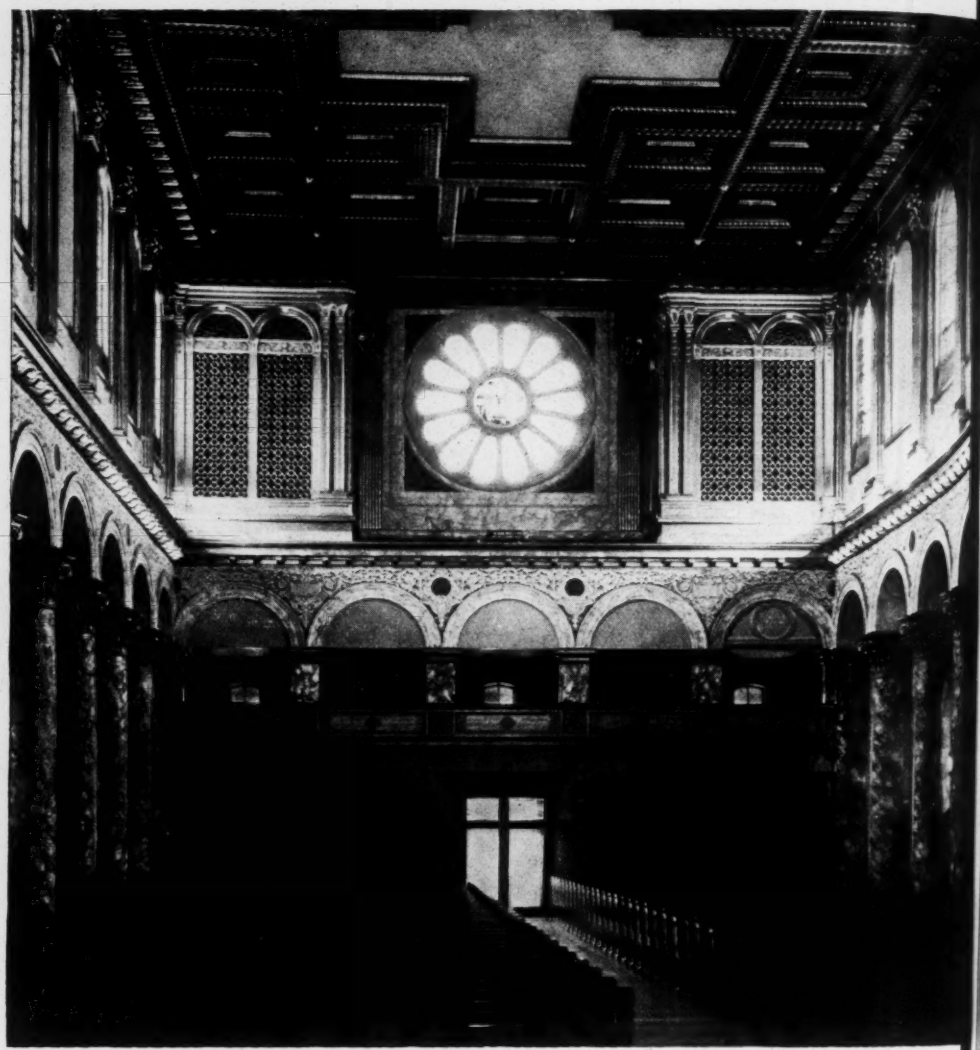

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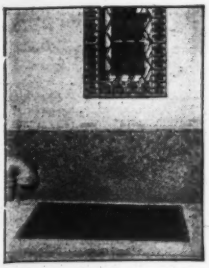
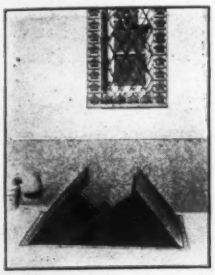
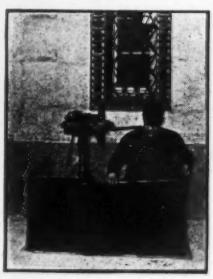


View of Hatch—Sidewalk Doors closed and automatically locked.



As hoisting head is raised. Sidewalk Doors automatically open — alarm bell rings.



Doors opened and automatically locked. Operator ascending from ladder to sidewalk.

Operator "hooking" a G&G Standard Hoisting Can without leaving sidewalk.

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Complete Safety with Speed

and lowest operating cost

THESE photographs show how easily and quickly ashes can be removed when G&G Telescopic Hoist Equipment is used. With the Model A Hand-Power and the Model E Electric Hoists, one man can do all the work. With the Overhead Crane Models B (Hand-Power) and D (Electric) two men are required, but they do the work of five or six men. With G&G Ash Removal Equipment you have complete safety at all times—and a sturdy construction that assures long years of service. The electric models use surprisingly little current, one cent paying for the raising and lowering of many cans. Write for catalog.

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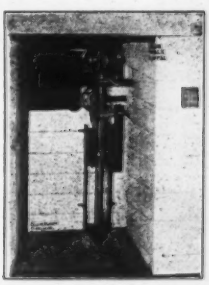
Telescopic Hoist

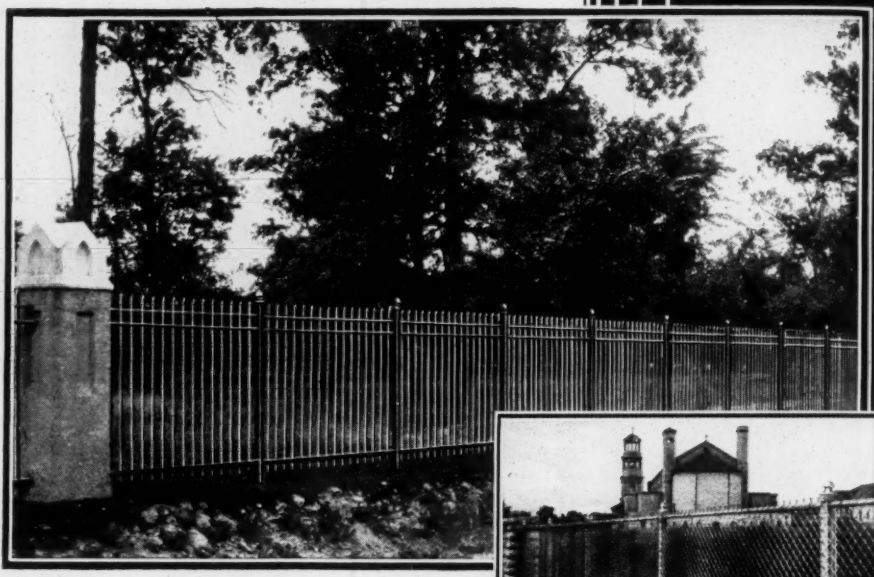
with Automatic Gear Shifting Brake Device and Silencer

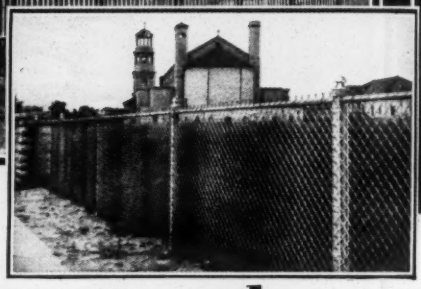
Swinging hoisting head (on ball-bearings) to deposit Can on sidewalk. Can pushes gate open.



Hoist in area—compact—out of the way. Doors automatically locked—cannot be opened from street.

Don't let adjoining property





interfere with the beauty of your grounds . . .

A beautiful PAGE Ornamental Wrought Iron Fence encourages the development of institution grounds regardless of any unsightly property that may be adjoining.

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PAGE Fence either galvanized Chain Link or Ornamental Wrought Iron (not steel) offers the positive protection shrubbery can never afford. It promotes neatness—adds to the desirability of lots—lowers the cost of annual care.

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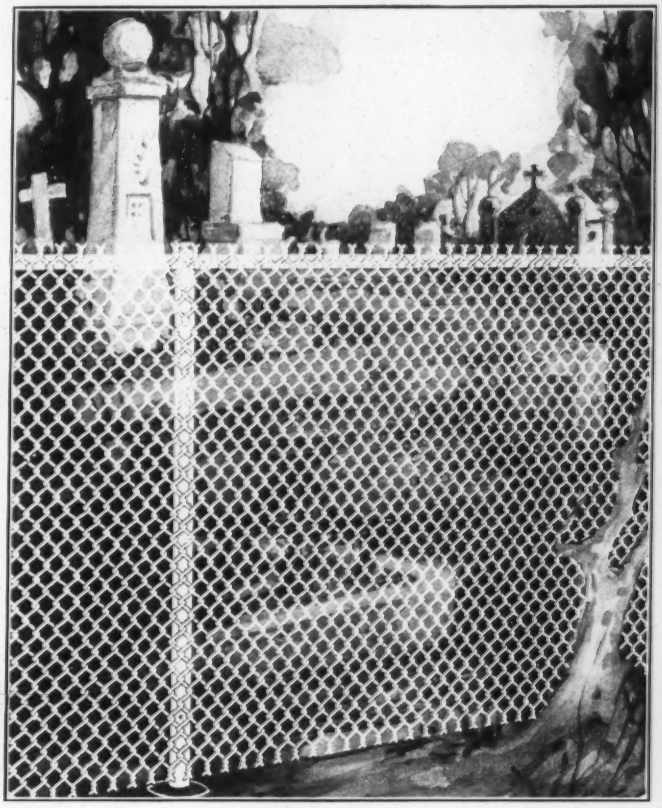

All chain link fence is not Cyclone. This name plate identifies the genuine Cyclone Fence

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Catholic schools, churches, cemeteries, and institutions the country over find that Cyclone Fence meets all requirements wherever a good fence is needed.

Cyclone Fence provides dependable protection for school playgrounds near traffic crowded streets. It blends readily with the park-like beauty of cemeteries as well as the excellent landscaping effects found at Catholic institutions. Cyclone Chain Link Fence is erected on H-Column posts for maximum strength. Made of copper-steel and heavily galvanized to last for years. We also make wrought-iron fence in many beautiful designs.

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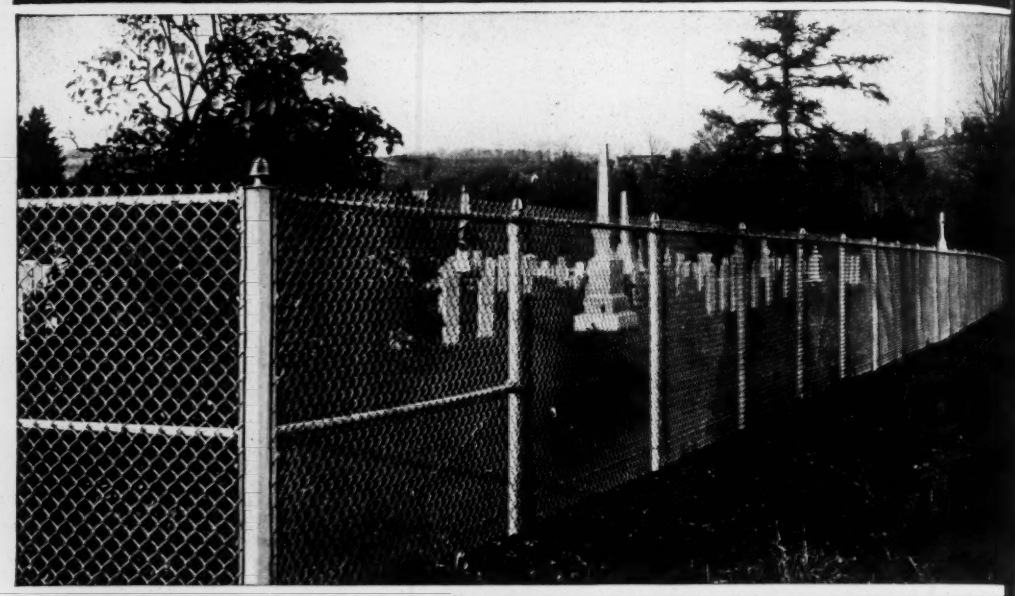

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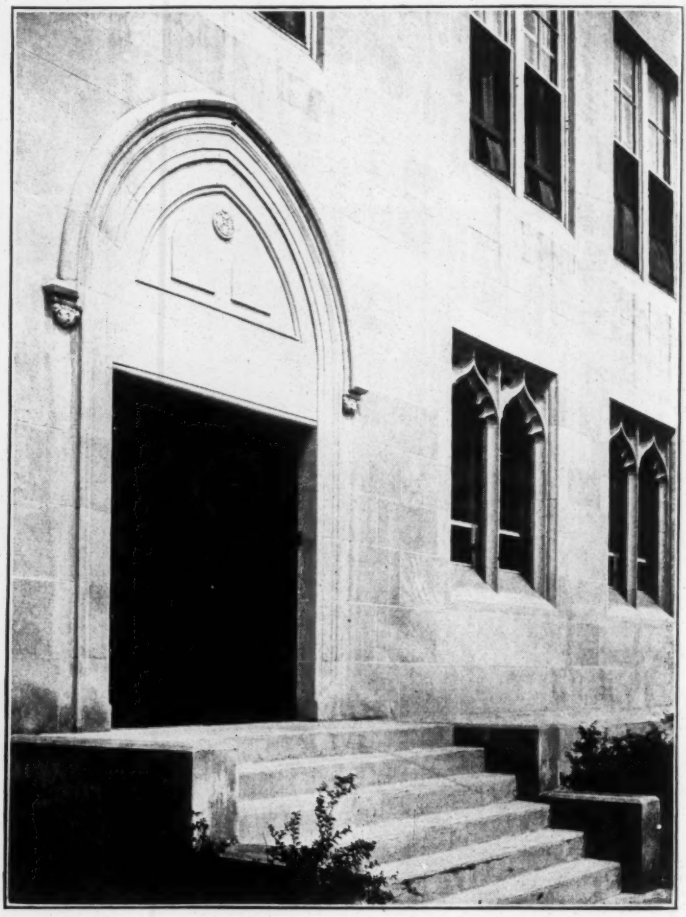

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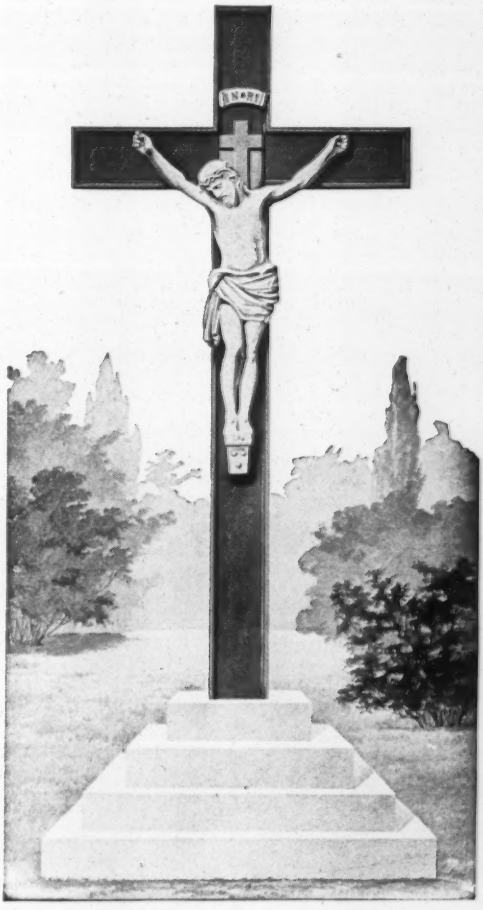

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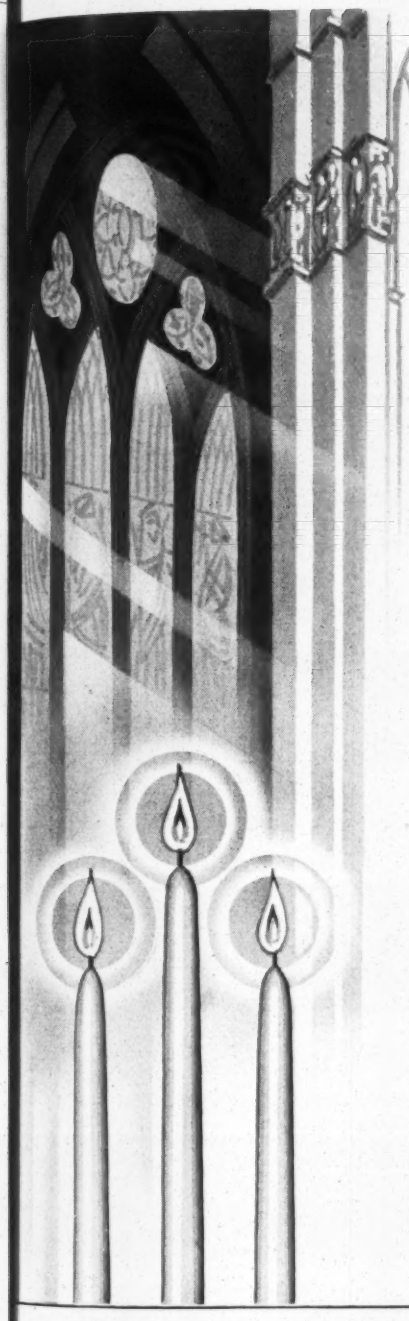

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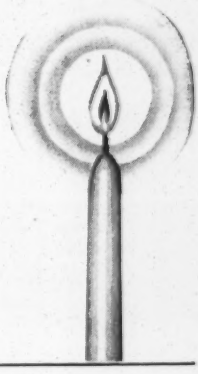

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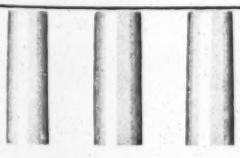

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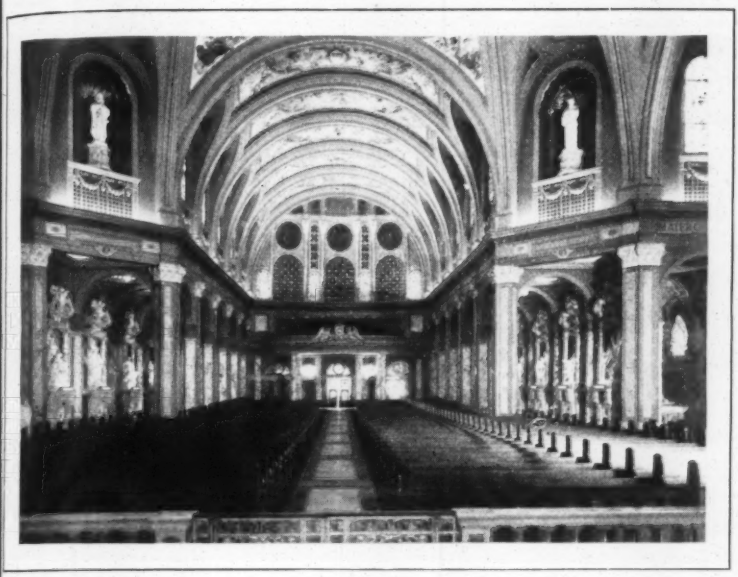

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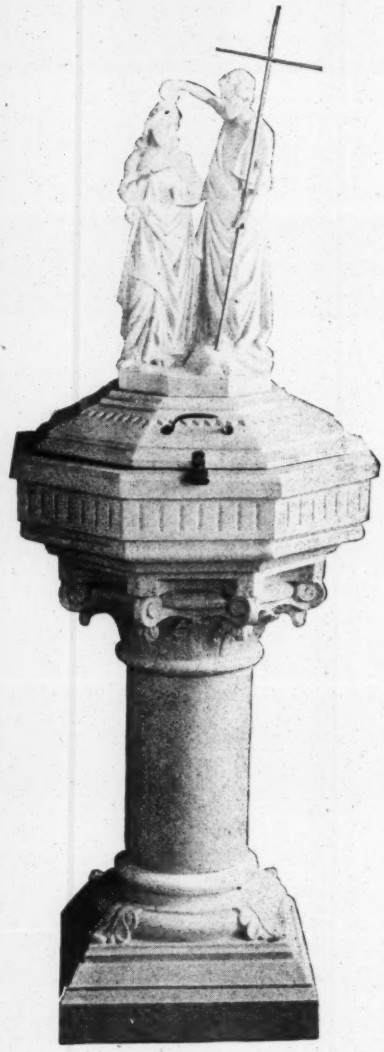

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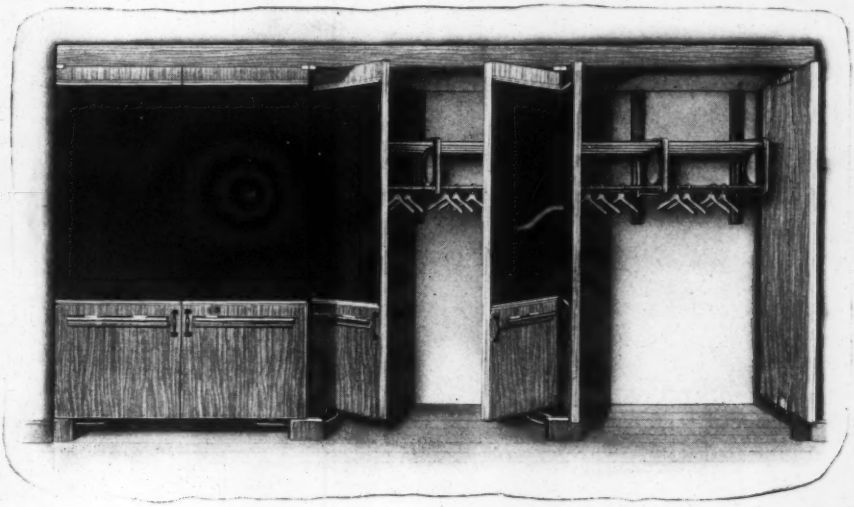

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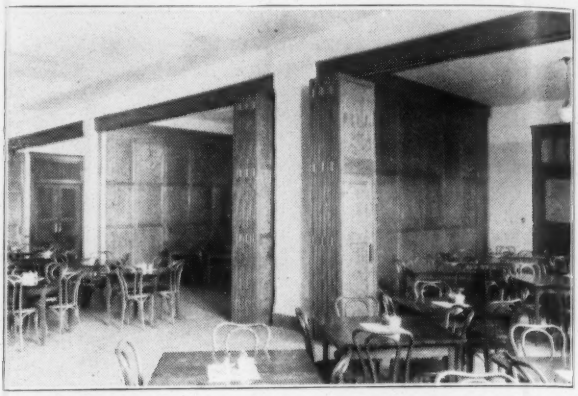

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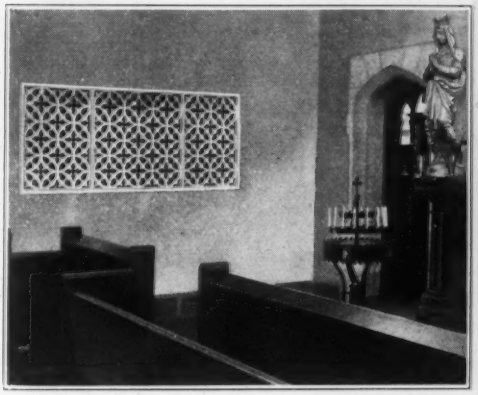

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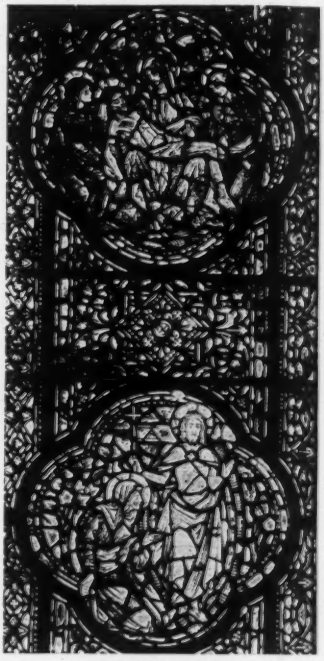

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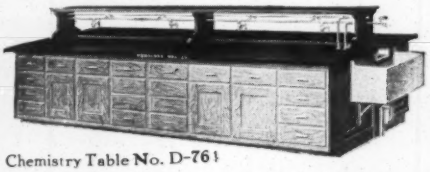

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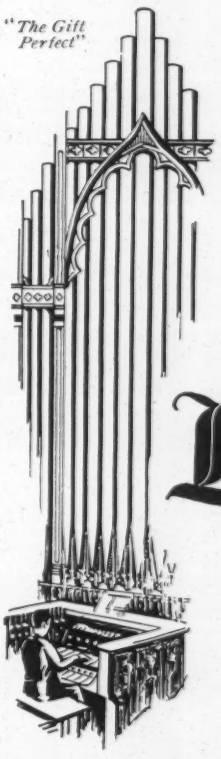

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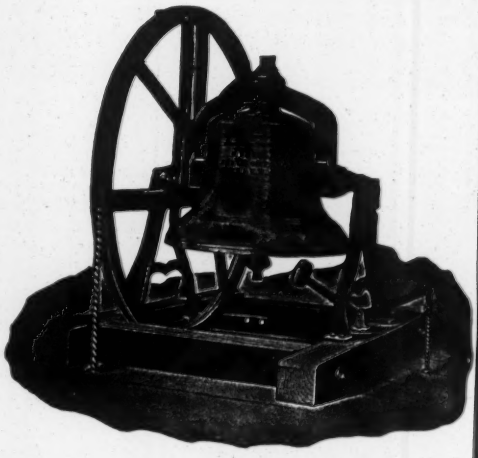

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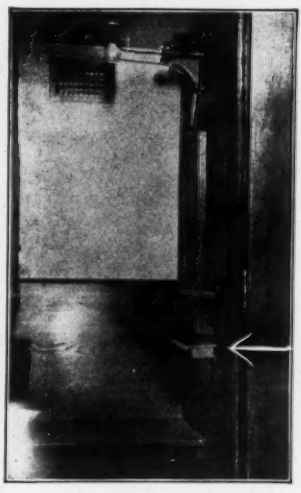

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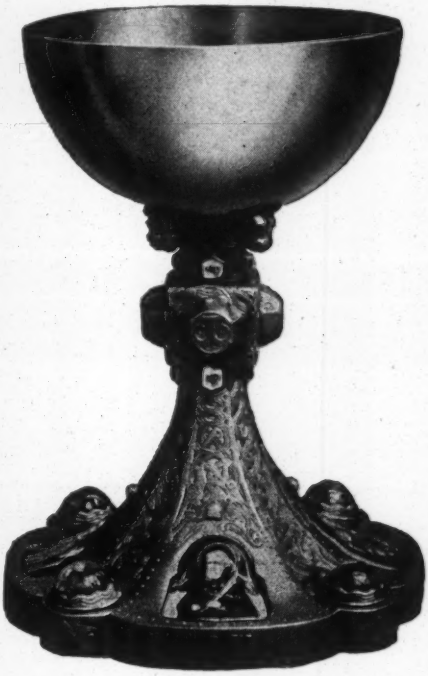

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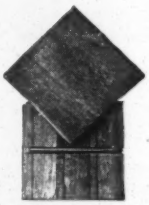

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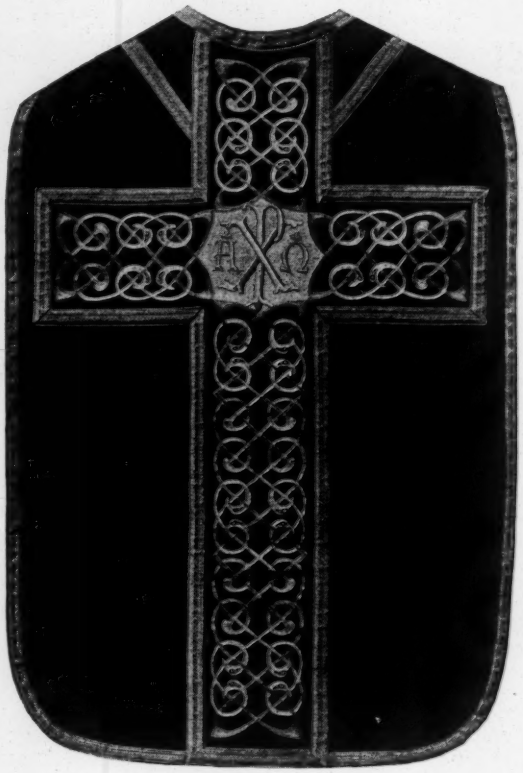

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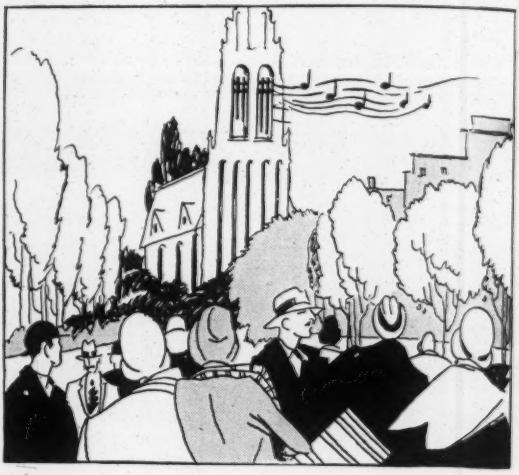

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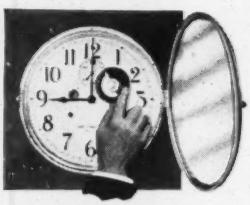

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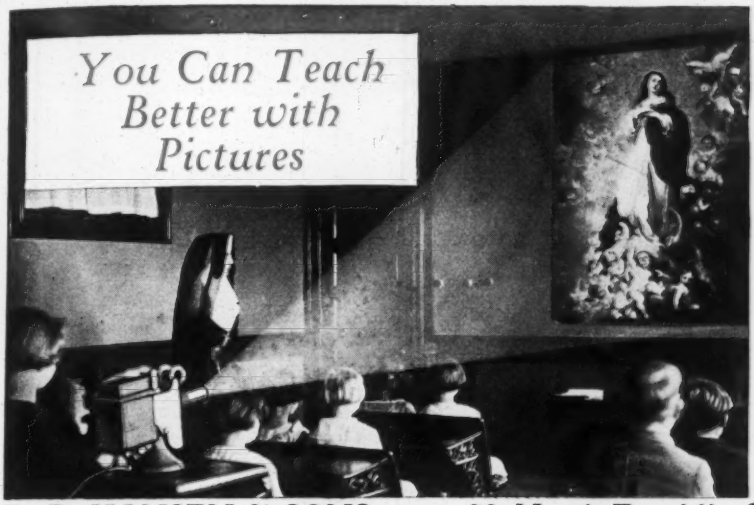

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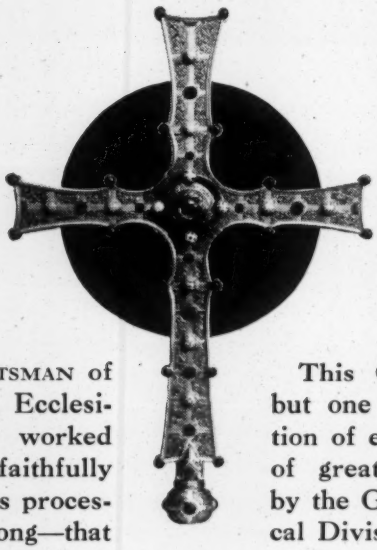

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